THE FOREIGN STUDENT IN AMERICA

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THE FOREIGN STUDENT IN AMERICA

A Study by the Commission on Survey of Foreign Students in the United States of America, Under the Auspices of the Friendly Relations Committees of the Young Men's Christian Association and the Young Women's Christian Association

EDITED BY

W. REGINALD WHEELER,
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WITH A FOREWORD BY

ROBERT E. SPEER

ASSOCIATION PRESS
NEW YORK: 347 MADISON AVENUE
1925

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CHARLES D. HURREY

for the

Commission on Survey of Foreign
Students in the United States
of America

Printed in the United States of America by
J. J. Little and Ives Company, New York

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FOREWORD

American life and the Christian Church have never met a more severe and searching test than they are meeting to-day in the presence of these foreign students in our schools. These young men and women from many lands are testing the honesty of the political and social axioms which have constituted our American tradition. They are proving the reality of our profession of Christian brotherhood and equality. Almost all of them came here full of confidence and hope. Many of them are going back disillusioned, some bitter, some sorrowful. Many of them received their first shock at the port of entry as they came in. Some of them went on and met with the very evils which they had come to America to transcend. Some found that the Christianity which they had acquired from American missionaries was not confirmed by the Christianity which they met in the land which had sent the missionaries forth.

Not all have been disappointed. Thousands of them have gone home with strength and faith, having received that for which they came. They were able to distinguish between good and evil and to understand the struggle which was going on in our own national character. They met with people who did embody in their own lives and in their attitude and spirit toward others the American ideals of justice and equality and good-will. And especially, ever since the days of Yung Wing and the students whom he brought from China, have those foreign students returned with what they came for and what America was meant to give them, who found their way into American Christian home life and saw the real springs of our national spirit.

For the failures among these students the blame is not all on one side, but the larger responsibility is ours, and it is high time that the nation and the Church realized what the situation is and comprehended the test and the opportunity which it presents. For it is an opportunity. We have never had a greater one. Not another year should be allowed to pass without an adequate effort on the part of the nation and the Christian Church to deal with it. We can, if we will, send back each year to their many lands an army of ambassadors of good-will and helpful intercourse of international confidence, of hope and peace. And the Church may find in these thousands of students as many missionaries to carry Christianity back to their own people. They will not carry back what they do not get, and they will not get what we cannot or do not give.

Robert E. Speer.

November 22, 1924.

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INTRODUCTION AND SUMMARY

INTRODUCTION AND SUMMARY

THERE are more than eight thousand students from foreign countries in the colleges and universities of the United States. Including foreign students in secondary schools, the total is well over fourteen thousand. These students are men and women of exceptional courage and intelligence or they would not be here. They remain in our country for several years. When they return to their homelands they have unusual opportunities for influence and leadership. They are "a potential asset or liability to the Christian cause and the movement for international understanding and good-will." It is of the utmost importance, both for their nations and for ours, that they return to their homes with an adequate comprehension and appraisal of the life and spirit of America, and especially that they come to understand the part that the spirit and teachings of Christ have had in building up the institutions and the life of our republic.

Evidence has been accumulating that these leaders of the coming generation in their own lands, who should be ambassadors of good-will and friendship between nations, have not been given adequate opportunities during their residence in our country to know American life at its highest and truest level. Earnest efforts have been put forth by the Churches, by the Young Men's Christian Association and the Young Women's Christian Association, by Cosmopolitan Clubs, and by other organizations to remedy this situation. Perhaps no single agency has done more than the Committees on Friendly Relations Among Foreign Students, which were organized in 1911 and 1914, respectively, by the foreign division of The International Committee of Young Men's Christian Associations and the National Board of the Young Women's Christian Associations. But all these agencies are conscious of the insufficiency of their service in meeting the great needs before them.

In the spring of 1922, the Friendly Relations Committees concluded that if the foreign students in America were to be adequately served additional data were needed in regard to them. A Commission on Survey of Foreign Students in the United States of America was organized March 23, 1922. This Commission was an expansion of the Friendly Relations Committees through the addition of representatives from various mission boards and from organizations interested in students from abroad. A detailed survey was undertaken, the purpose of which was "to ascertain and assemble complete information regarding foreign students in the United States, and to define their needs and problems with a view to

formulating an adequate Christian program in their behalf." The present volume is the outcome of that survey.

The data upon which this book is based have come from many sources. Replies have been received in answer to questionnaires from 830 foreign students in the United States; from seventy-two student Young Men's Christian Association secretaries; from twenty city Young Men's Christian Associations; from one hundred local pastors; from 110 college administrators; from individuals and institutions in eight major geographical and national areas abroad, reporting by name on the students who had gone from those regions to study overseas. Many others especially interested in the problem have made their contributions. The material thus gathered has been collated and edited by six committees, and is grouped under definite headings in the nine chapters of this book.

Those who are responsible for the finished report make no claim as to its complete inclusiveness. Detailed questionnaires have been received from approximately ten per cent. of the full registration of foreign students in American institutions of college grade. These students are distributed among more than four hundred different colleges and universities. Thus only about twenty-five per cent. of the college administrators who have to do with foreign-student problems have replied to questionnaires. The technique, also, of those engaged in the survey has doubtless been faulty. Nevertheless the Commission believes that it is justified in presenting this first attempt of the kind to cover the subject in any adequate manner, and the present book is made available to those interested, with the hope that until some more adequate study shall appear, this pioneer effort will be of service in calling the attention of Americans, and especially of American Christians, to a great need and opportunity.

The first three chapters of the survey touch upon the general history of student migrations, the backgrounds, political and religious, of the students who come to America, and the influence and careers of students who have returned to their homelands after study abroad. There follow chapters dealing with the foreign students' contacts with American life and with the American college, and a special chapter devoted to the conditions which the approximately fifteen hundred women students face in this country and their resultant reactions and attitudes. The attitude of foreign students in general, and of the major racial and national groups in particular, toward American life and especially toward American Christianity, are discussed in a following chapter, and the organized efforts on behalf of these students are summarized in Chapter VIII. The final chapter is devoted to constructive suggestions and recommendations arising from the preceding chapters and received from various sources, both in this country and abroad. The appendix includes detailed statistics and a map.

In the opening chapter on the History of Student Migrations, Mr. King points out that in the nineties Germany occupied a preëminent place among European nations in its attraction for foreign students. In 1899, 6,284 foreign students were registered in that country, while in 1900 there were but 1,770 foreign students recorded in France. The World War brought about a great change. In France, in 1919, there were 6,043 foreign students registered. Post-war figures for Germany are lacking, but it is safe to say that while the tides of present-day world-wide student migration to Germany set in at a relatively early date, at the present time, so far as some lands are concerned, they have definitely reached their height and begun to ebb. This change has been reflected in the movement of American students to Germany. Among the distinguished American students to visit the universities of Germany a century and more ago were Benjamin Franklin, and George Ticknor, called "the originator of the university idea in America," who first studied in Göttingen in 1819. In 1892 Americans led with twenty-two per cent. of the foreign students in Germany; in 1919-20 the leading national groups among the foreign students in Germany came from Eastern and Southeastern Europe and from Mohammedan lands, with Americans in insignificant numbers. Professor Gustave Lanson wrote in 1920: "There is no doubt that France has definitely replaced Germany as the Mecca of American students." In 1922 there were between six and seven hundred American students in academic residence in France. In the Far East there has been a somewhat similar transformation in the currents of student migration between China and Japan. In 1898, the first two Chinese students were officially dispatched to Japan; in 1908, there were more than ten thousand Chinese students in Japan. That year Dr. Mott wrote: "The most striking fact in the student world in recent years has been the migration of such large numbers of Chinese students to the capital city of Japan." Since 1908, the tide has receded and there have been various fluctuations, the present number of Chinese students in Japan being estimated at two thousand.

Foreign students have been attracted towards America, beginning in 1784 with Francisco de Miranda, one of the "revolutionary trinity" of Venezuela and Colombia. Miranda studied at Yale, as did Yung Wing, who returned to China in 1859. Joseph Hardy Neesima, the founder of Doshisha University, was in the United States in 1865-74. These men were pioneers among the students who have come from South, East, and West to America, which to-day has the largest enrollment of foreign students of all countries in the world. In the official figures reported by the Department of the Interior, Bureau of Education, in their pamphlet

entitled "Residence of Students in Higher Institutions," published in January, 1922, the total number of foreign students in colleges and universities is given as 8,357. The largest groups are from China, with 1,443; from Canada, with 1,294; from the Philippine Islands, with 857; from South America, with 563. The grouping by continents is: Asiatics, 2,506; Latin Americans, 1,425; Europeans, 1,379. These totals, of course, do not include the students in secondary and other schools of lower than college grade.

The background, political and religious, of the foreign students who come to America, is extraordinarily diverse. In Chapter II, edited by Dr. D. J. Fleming, vivid and direct reports are made concerning eight different racial and geographical areas. These reports are diverse but in two respects they agree. First, they are alike in their emphasis upon the difference in environment of the students in their home lands and in this country. "It is a long, long trail from the bamboo *nzo* in which the African baby is born, to the great universities of the United States, and it is not strange that very few students surmount the obstacles and endure the vicissitudes which throng the pathway." "Politics have played a larger part in student life in Europe than in America. . . . The student has been the revolutionary, the champion of lost causes, the person willing to give life itself for an ideal. . . . This political background makes it difficult for the European student to understand and accept the irresponsibility of American students in political matters." "From no other country do students come to the United States for study with so diversified a background" as from India, "which embraces the largest variety of languages, races, religions, and general social conditions" in the world.

In the second place, the reports quoted agree in the emphasis they place upon the changing conditions abroad with the resultant opportunities open to leaders of the coming generation. "The present intellectual movement which is sweeping over the breadth and length of China" is a "renaissance characterized by intellectual awakening, acquisition of scientific methods of research, revolt against established traditions and conventions, and a great thirst for modern learning." "The life and thought of Japan to-day are in a seething ferment. This is more marked than at any time since the early seventies, when the Modern Era began. The result is a spirit of inquiry and disillusionment which, especially among students, verges on revolt." "We do not find in Latin America," to quote from a passage by García-Calderón, of Peru, as cited by Mr. Inman, either an "elegant skepticism, a Puritan religion, or even a mysticism like the Spanish. Her Catholicism is a limited and official religion. We are witnessing the decadence of traditional religion. . . . The robustness of creative convictions which is the strength of the Biblical men of North

America, the deep interest in human destiny, the stern sense of duty, the realization of the seriousness of life, do not disturb Latin-American Catholicism. . . . In the Latin South, only a renovated and profound faith can give to accumulated riches a national sentiment."

Although the various writers who have contributed to this chapter are concerned chiefly with the religious and political backgrounds of foreign students coming to this country, they cannot refrain from pointing out the responsibilities which rest upon Americans to receive them with sympathy and to share with them their problems and perplexities. "With a background that has been evolved out of the experience of centuries, and impelled by the new aspirations and yearnings which have been awakened in their hearts and minds by vast social changes, Oriental students are flocking to European and American seats of learning to quench their thirst for new knowledge. Whether they will achieve what they have set out to do will depend upon the operation of two factors: an open mind on the part of the Oriental students, and an open door on the part of the Western peoples; a willingness to learn the best on the one hand, and a readiness to impart the best on the other." "Before the terrible catastrophe which has practically swept our Student Movement [in the Near East] into the grave, or into exile, there had been developed a strong Student Movement there. Many students trained in this Movement are now studying in this country. If in the future . . . the way shall again open for the spreading of the Gospel message, these young men and young women will be in the forefront of the effort. Whatever is done to strengthen and to help them in these days may be the very seed from which a harvest shall yet spring up in that land where the blood of the martyrs has flowed so freely since first the Church was founded in the shadow of the Cross."

The influence and careers of students who have studied abroad and have returned to their homelands is a subject of inevitable interest and at times of controversy. With what attitude toward the countries where they have studied, and in what frame of mind in regard to the problems of their own lands will they return home? Has the net result of such study abroad been beneficial or detrimental to the highest interests of their own nations and of civilization? What contributions have they made to the work of the Church? These and other questions inevitably arise as one contemplates the great numbers of students who have left their native lands for periods of voluntary exile of three, four, and five years, and then returned to take up life and work anew.

Many of the impressions which these students receive of foreign countries are unfavorable. In answer to the question as to the effect on international friendship of study abroad by Spanish students, one individual

writes: "Doubtful, as they find abroad more imperialism and hatred than in Spain." An American writing of students from India in this country, declares: "Indians are shocked by the sin they see here. From their contact with missionaries and others in India, they get the idea that America is clean and pure and holy. When they discover that this is not so, a revulsion of feeling comes over them. Anti-social conditions noticed are drunkenness, extreme poverty in a few cases, immorality due to excessive freedom of sexes, crimes such as murders of blood-curdling descriptions." "In the last three years, the attitude of students from Latin America toward our institutions, our social life, and our people in general has changed for the worse." Clearly there are dangers in such residence abroad. A thoughtful Indian student writes of the danger of estrangement from his own people; the danger of becoming so "Americanized" as to be unfit for work among the common people of India; the danger of becoming a fanatic on organization, "the organization craze" being carried so far as "to become top-heavy: the danger of a belief that all the methods of work in America would apply also to India."

Especially important is the effect of the years spent in America upon the Christian faith and energies of foreign students. Here, again, many of the results are not favorable. Of Japanese returned students one writes: "Very few have entirely lost their Christian faith, but a considerable number have lost the warmth and zeal that once characterized them." An indication of the chilling effect of life in the United States upon some of the students is given in the statement of a close Japanese observer: "I can readily name twenty young Japanese who intended to become ministers and entered American theological seminaries but later changed their minds and entered education or business or official service." The editor of the chapter concerned adds this qualifying statement: "Lest this statement convey a false impression it should be added that a number of these men had their eyes opened in America to the great opportunities for genuinely Christian careers in social service and education." The statement is sometimes made that more foreign students drop away from the Christian Church after residence in this country than are added to the ranks of the Church during residence here. The survey does not bear out this contention. Detailed questions were asked in regard to individual students in eight different areas of the world, the questionnaire to indicate if there was a change in the Christian affiliations of such students before and after residence in America. In general the two columns of answers, before and after residence in this country, remain practically unchanged. Those who were Christians before coming to the United States are recorded as Christians after their return to their homelands; those who were not Christians before entrance to our country returned to their

homelands as non-Christians. There is some gain rather than a loss. Thus of 126 Chinese reported upon by name forty-two were Christians before coming to this country and forty-eight were Christians after returning to their own land. Of seventy-six students from the Near East sixty were Christians before coming to this country and sixty Christians after returning home.

The fact should be kept clear that these figures do not measure accurately the warmth of the Christian spirit and activity of the various students, but correspond rather to their own claims of being Christians or non-Christians. But it can be affirmed in general that the results of study abroad, despite some depressing instances, are more beneficial than detrimental to the cause of international friendship and of the Church. An Indian student spoke with fairness and with justice when she wrote: "By the fruits we know the tree. The fruits of Hinduism are caste division, poverty, polytheism, idolatry, the pride of the Brahmin, the degradation of the outcastes. But in this country we learn that the fruits of Christianity are liberty, social and educational progress, brotherhood, honor for women, education, and social purity; and our influence must be greater after living in such a land."

The roll of returned students and the record of their achievements in their various countries makes in the main encouraging reading. The list of students in the educational and diplomatic spheres in China, in education in India and in Japan, cannot be ignored. Chapter III summarizes the biographies of many such men. Of 146 students from Japan who have studied in this country and have returned to Japan, most of them since 1900, seventy per cent. are Christians, thirty-five per cent. are teachers and researchers, twenty-two per cent. are in the ministry or in active Christian service, and nineteen per cent. are in business or industry. One writer in this chapter points out that the students under discussion are those of a previous generation, and that it is unsafe to make generalizations about them and apply these to the students of the present generation now studying in our schools and colleges, but the general conclusion that there is more of advantage than of disadvantage in foreign students' studying in America providing such students are chosen carefully and are able to undertake post-graduate work would stand for both groups, past and present.

The next four chapters of the survey are devoted to the study of the problems and situations which these contemporary students are facing.

The fourth chapter deals with the student's general relations to American life. The first experiences in America are sometimes fraught with hardship and injustice. "An Egyptian student from an influential family, traveling second-class, detained twenty-three days at the immigrant

station pending investigation of his case, became ill and was much embittered toward American institutions." "Two Hindu students came to the offices of the Friendly Relations Committee and reported they had just paid a taxicab driver thirty dollars to bring them from the steamship pier." But in fairness it should be said that the treatment given to students entering this country by the immigrant officials and by others in responsible positions is cordial and fair.

The effects of the Immigration Law of 1924 are discussed, and some of the problems it raises are indicated.

There is much evidence as to the loneliness of foreign students after they have taken up residence in our country and of the incalculable results which have come from the thoughtfulness and hospitality of Americans who have invited students into their own homes. "Some students have been here five to six years without having received the hospitality of a family circle." When students are asked what is the best single privilege they can enjoy in America, aside from the attendance at a college of their choice, the commonest reply is the privilege of being in good homes. "Oh, if I could only drop in occasionally at some friend's house and have a cup of tea, as we do in India, it would make all the difference in the world." A Chinese student writes back to a missionary friend in North China: "The people here, as a whole, have a strong sentiment against Chinese, so it is rather hard for a young *Chink* to make acquaintances in refined society. . . . I don't feel at home at all. . . . The hearty welcome I get from church people makes me feel the more that I am among strangers; they greet me so much more warmly than they greet each other, it makes me feel that I am different. I have written the following prayer for myself:—'Almighty God, our Heavenly Father, Thou hast made the earth and the peoples thereon, white, yellow, red, or black, at Thy will and they are all good in Thy sight. I beseech Thee to comfort me when I feel like a stranger here; help me to endure persecutions and scorns; give me wisdom that I may understand that peoples of whatever complexion are all Thy children and Thou art their Father and Creator.'"

Although the majority of foreign students who have studied in America return with warm feelings of friendship and affection for this country, there are some, especially non-Christians, who see clearly some of our national failings. "The principal stumbling-blocks in the pathway of Oriental non-Christian students" are "industrialism, imperialistic commercial expansion, warlike temperament, racial haughtiness, misunderstood missionary policy." "Is it conceivable that Western civilization can at the same time develop great industrial corporations and write the Twenty-third Psalm or the thirteenth chapter of I Corinthians?" Mr.

Hurrey speaks for thoughtful-minded students from every land in the concluding paragraph of this chapter:

> Most of the students from non-Christian lands admire the life and teaching of Christ; they freely admit that our world would be a happier place if all people followed Him. Often they are more eager than we are to talk about Him and His philosophy; their challenge to us is: "We would see Jesus." But they find His face veiled by man-made obstructions, theological controversy, sectarian strife, ecclesiastical organization, ritualistic formalism. "It is not your Christ," they say, "that we reject, but you, His followers. We want to know the universal Christ, unlimited by geography, race, language, or sex; not alone the victorious Christ of the triumphant entry, but Christ, the servant washing the disciples' feet, the apparently defeated Christ, dying with criminals, the forgiving Christ, the friendly Christ, the living Christ—where can we find Him?"

Students from abroad are studying in more than four hundred American colleges and universities, the enrollment of foreign students varying from one to a total of 950 in one institution. In general, according to the reports received by the Commission, the colleges are favorable to the registration of foreign students. "We feel they contribute a great deal to the student body and open up lines of interest for our students in international affairs." "We desire more of them."

As to the entrance requirements the bulk of conviction is against extending leniency. In their standards of scholarship, foreign students compare favorably, are on a par with, or are on the whole more serious scholars than American students. All are handicapped somewhat by the difficulty of the language with the occasional exceptions of "fluent students whose spoken and written style puts our slangy and carelessly used English to shame."

The problems of self-support are faced courageously by the great majority of foreign students who are dependent upon their own resources. A European student commenting on this fact and on the attitude of the other students toward those who are working their way, writes: "To our astonishment we found that a large proportion of the students, both boys and girls, earned their living at the same time they were studying." . . . Their "way of looking at work, of whatever sort it may be, and the spirit among the students in relation to work is above praise." Unless the new immigration law, which might be so construed as to keep out of our country students of such spirit, is liberally interpreted by the immigration authorities, manifest injustice will be done.

A detailed study of 575 Filipino students revealed the facts that 502, or 87.3 per cent., were wholly self-supporting; 9.8 per cent. were supported by others; and 2.9 per cent. were partially supported.

Of the colleges answering the questionnaires forty-three per cent. gave some special financial aid to foreign students, in some cases restricted to certain nationalities; seven per cent. accorded foreign students the same treatment in scholarships as American students; fifty per cent. of the colleges had no scholarships for students from abroad.

The comments of foreign students throw new light on the colleges and undergraduates in this country. A European student contrasts as follows the American and English educational objectives and curricula:

> The student not only gets something different, but he expects something different. In England you go to the university to *develop* yourself, while in America you go to the university to *distinguish* yourself. There you have a whole world of difference. In America a boy is always endeavoring to attain some outward sign of achievement, to make the college paper, to make one of the clubs or fraternities, to make the football team. The center of gravity is in the world of action far more than in the world of thought.
>
> You get the same tendency echoed in the academic sphere. I was struck by the excellence, the vigor, and the competence with which affairs relating to the world of action are handled. I found that every one could use a typewriter and drive an automobile. I found that drives for money were made on a vast scale and with a success undreamed of in England. I found that the applied sciences, such as medicine and engineering and agriculture, and the vocational studies, such as law, are at their best taught (and learned) far better than anywhere in England. But when it came to what one may call by contrast the world of thought, quite the opposite was the case. Pure science and the purely cultural subjects, such as classics and literature and art, are absolutely inferior in most cases and usually neglected. The situation in regard to them is either tragic or comic. Accordingly, although one meets students who obviously show promise of becoming great engineers, great doctors, captains of industry, and so forth, one rarely if ever meets a student who seems destined to become a Darwin, a Beethoven, a Shelley.

Another foreign student comments thus in regard to the social system of many of our colleges:

> This whole system of fraternities and sororities is one reason among others for the remarkable uniformity of the American students; east, west, south, and north, you meet with practically the same type. They dress alike, they do the same things at the same times, they think and speak in the same terms and have practically all the same interests. . . . The standard seems to be uniformity. Every one who is different is "crazy," perhaps a book-worm or the like, and only those students are chosen to membership who are believed to be able to become good fraternity brothers or sorority sisters, and that of course means that they will have to measure up to what is considered to be good form. Under a system like that you may be sure seldom to get a new member of a distinct personality.

A certain percentage of students are not able to adapt themselves to American ways and return to their homes with feelings of antagonism rather than of affection for America and for Americans, but with the great majority of students the results are otherwise. "One of the stereotyped questions put to us during our six months' stay in this country was 'How do you like America?' In the beginning my answer was, 'I think I like it, I can't yet tell definitely'; then it became, 'I do like it, it's very interesting'; now it would be, 'I love it.'" A Japanese girl, when asked which country she liked better, America or Japan, answered with another question: "Whom do you love more, your mother or your sweetheart? How can I say? Japan is my mother; but America is my sweetheart."

There will doubtless be general agreement with the conclusions which Mr. Parson records at the close of this chapter:

A more numerous and a choicer and better prepared group of students is coming year after year to the universities and colleges of the United States of America. They now number nearly ten thousand; they take their place as serious students, generally of high grade, not seeking favor or privilege; not desiring pity or condescension, no matter what their race or the troubled state of their lands; they show an appreciation of our land and its language, while reserving to themselves a right to be sanely critical where we fall short; they have achieved the highest honors in scholastic attainment,—in science, literature, medicine, engineering; they accept with becoming grace the slight aid we offer, as from brothers of one family; they show their spirit in working for their education with head and hand; they show remarkable powers of adjustment, yet preserving rare national gifts and distinctive traits that we have come to value; they are generally received without racial prejudice, and graciously excuse the lapses of our own land, altogether too frequent; they show remarkable powers of concentration in study, to the detriment of health and the neglect of play, in which phases of their life we would see them show more vigor without succumbing to our overdeveloped love of sporting spectacles; they may be, when they return to their own lands, apostles of international friendship as, God grant, we may the better be for having known them.

A special chapter is devoted to foreign women students. Miss Katy Boyd George out of her wide experience has drawn a clear and appealing picture of these students and of the circumstances they face in this country.

Perhaps the feature of American social life which comes with greatest disillusioning force is the matter of race prejudice; the treatment meted out to peoples of other colors than white. An East-Indian woman was rejected at some twenty-odd boarding houses in one of our student centers because of her color; another student of the same nationality when refused a lodging place among a group of white women exclaimed: "I do not mind living with colored girls; fortunately I have not the Christian's

race prejudice." Race prejudice toward students of other countries is rarely found in active measures on college campuses. When it appears there it takes the form of lack of intelligent interest and a tendency to set the foreign student off in a class by herself. "I don't like America at all, I am so homesick." "Some of the girls are kind to us, but very, very few, and their kindness has pity in it. Most of them look at us with curiosity and contempt." "Now I am quite used to the loneliness and I like it better than being among foolish noises."

The lack of earnestness on the part of American students with reference to their studies is a cause of surprise to many students from abroad. "I find no one here in my house who has a sympathy for studies. Some one told me frankly, 'Oh, I hate them!' We talk about why we come to college and one girl says, 'Oh, for anything but study.' I ask her, 'What for then do you come to college?' and she replies, 'Because it is stylish and father and mother wish it.' Surely it is good to say so frankly, but how sorry I feel for the poor studies which are so hated."

Occasionally there is a girl who cannot stand up to the freedom that comes to her here and who becomes decidedly unfitted for serious social responsibility as the result of her years in America. Fortunately she is rare. Usually the foreign student makes the transition with judgment and poise.

With reference to religion, and especially to the religion of Christ, the women students emphasize their crowded schedules and the difficulty they sometimes have in securing enough time to devote themselves adequately to religious activities and studies. But they also speak of being thrown back on God in new ways because of being alone—"Because I am alone and my family is far from me, I trust God for everything." Christian friends have been the most help to them in their Christian life. Two girls write with feeling in regard to the opportunities they had of attending Young People's Conferences: "It was a great privilege for me that I could go to ———— Conference . . . Still happy memories of the past ten days are very clear and the songs I learned ever come out of my mouth while I am doing work. I am keeping in my mind many things which I am going to tell my people in Japan."

Another letter: "I am grateful that I could attend the ———— Conference. There is the beautiful place, the inspiring place for goodness and love. I praise the great idea of those people who started inviting the youth for the conferences there, where no one could fail to see the greatness and the love of the Maker of the world. It was very nice, interesting, and instructive conference. Personally I had very valuable experience, and hope to start similar things among our young people, by my return to Yugoslavia. I am very glad that I made there new and nice friendships

with those American students that I was longing to meet, and to join the international group, where we had our discussions and acquaintances. Beside many inspirations that feed my love for your nation and your country I had also wonderful rest at the conference. Therefore I am afraid I am not able to express how much I am obliged to all for giving me that chance."

Miss George closes the chapter with this significant statement:

In closing, it is perhaps well to be reminded anew of the number and significance of these women students from other countries. There are some fifteen hundred of them from sixty-eight sections of the globe. Besides such obvious nationalities as French, Russian, Czech, British, Filipino, Chinese, Japanese, Latin American, Indian, and the like, they come from Bulgaria, Siam, South Sea Islands, Iceland, Greece, Honduras, Korea, Java, Peru, Serbia, South Africa, Syria, Turkey, Sumatra, and so on to the ends of the earth. They are significant because as home-makers and professional women—doctors, dentists, nurses, teachers—they will mould currents of thought in their own countries. If the impact of America on their thinking and living can be wholesome and releasing, none of us can reckon the result in better social orders, in international good-will and peace: for those ideals which the women of a nation set themselves to teach, finally come to be written in the history of that country.

The attitude of foreign students in general, and of foreign women students in particular, towards various aspects of American life and of the American college, have been indicated in the chapters under review. Chapter VII deals more especially with their attitude toward Christianity as they have seen it expressed and in action in America. Mr. Yelton has had a mass of material to review and upon which to base his conclusions. The 830 individual questionnaires returned by the students themselves are sources of special significance and value. Of the total of 462 Oriental students, 311, or sixty-seven per cent., report themselves as Christians. Of this total seventy-six per cent. became Christians in their homelands, five per cent. (and these chiefly Japanese) in Hawaii, and eighteen per cent. became Christians after reaching America. This fact "is sufficient refutation of the statement sometimes made that there is a marked loss, with no compensatory gains, in the number of Christians among Oriental students who have studied in America." Mr. Yelton later points out, however: "It is hardly to be questioned that there is a loss of faith and religious experience among Christians which approaches the gain among non-Christians." This loss Mr. Yelton ascribes to the shock of American un-Christian life, disappointment in the Church and its influence, and the apparent conflict of newly acquired ideas with the

teachings of the mission school. Removal of home restraints and separation from Christian teachers and companions are other primary causes.

The direct judgments and opinions of the individual students concerning the Christian Church and Christian people in America, as expressed in the returned questionnaires, are of interest and importance. It is fair to say that the majority of the comments are favorable to the Church although there is a distinct minority of critical opinion. Thus of the 207 Chinese questionnaires, 111 are favorable in their comments on the Church, 57 are critical, and 29 contain no comment. Favorable opinions from the Chinese, Japanese, and Filipinos follow:

From the Chinese: "Christian workers are the nicest people to meet; very kind to strangers." The Church is the "foundation of your social order." The Church is "doing a great deal for the betterment of society and of international friendship." "The United States without Christianity would be entirely different in social structure; Christianity is its moral foundation." The Church is "high-spirited and full of hope."

From the Japanese: "Christians are the pillars of society. The center of gravity of this nation is the Church and Christians." "It is one of the most beautiful customs in the life of the nation."

From the Filipinos: "Christianity is the foundation of American civilization."

On the other side of the question, Mr. Yelton asserts with apparent support for his statement: The fact cannot be ignored that there is among foreign students in the United States a rising tide of criticism of the whole Christian movement. This attitude is almost as pronounced among Christians as among non-Christian students. Much of it is due to inadequate knowledge of the policies and achievements of the Church at home and abroad; but, when allowance is made for this, there remains a serious situation.

Critical comment from the Chinese includes the following: "Many Christians are sincere but are narrow and superficial." "The Church is a business organization, most efficient, but its religious powers are surely degenerating." "Social life is carried too far; young people go for a good time but not to worship God." "The message of missionaries is not practised in America." "The only really religious people are the old people; the middle-aged go to manage church affairs and the young people for social life." "Their orthodox teaching and unscientific spirit astonish me." "It is deplorable that the Churches are involved in petty arguments against one another rather than devoted to energetic work." "I nearly accepted Christianity as I understood it when I was in China, but changed my mind in the United States."

From the Japanese: Objection is raised to the "capitalistic control of

the Church and its members and its businesslike effect." It is a "Church of old folks" with the young people indifferent toward religion. The Church has "strength of organization at the cost of vital power." "Aristocratic, capitalistic, impractical." "Do not like rivalry among different denominations."

From a Russian student: "There are certain phases of American life that can hardly be understood by a Russian, at least during the first years of his life in the United States. He is unable to reconcile the apparent political and commercial dishonesty and moral laxity with what he has seen and heard of American achievements in democratic government, economic prosperity, and social and moral ideals. Notwithstanding this he finds here an excellent opportunity to observe applied Christianity."

Much of this criticism is unquestionably sincere. Some of it comes from intolerance and from lack of energy in appropriating what is offered by the Church to students, both foreign and American. Many of the students who have written such critical statements do not attend church and have no opportunity of really knowing Christian people in this country. A frank explanation of the source of some of the criticisms quoted comes from a Chinese: "Why we do not go to church? Because we have lost our Christianity now that we are away from home and away from the influence of our Christian teachers at home. Because we are too busy—usually a sham—because those who work on Sundays generally have good times on Friday and Saturday evenings. Staying out late on Saturday night is not favorable to going to church on Sunday. Because of our intolerance, seeing only the evils in America and laying the blame on the lack of influence of the Church." An interesting contrast of American and Japanese Christians is contained in the statement of a student from Japan: "In general, American Christians appear to be more like Martha, while we Japanese Christians show some tendency of Mary."

What appears to be a fair summary of the opinion of the majority of students from abroad is indicated by a Chinese student's comment: "The majority of Christian people in America are honest, sincere, unselfish, open-minded, kind, and hospitable, and have high Christian ideals. The churches are important centers but there are too many denominations and divisions."

Within recent years there has been an increasing number of organizations, both in our country and abroad, which have attempted to serve foreign students. The first section under Chapter VIII is an outline of the work of the more important of these organizations, both in America and in other lands. The Friendly Relations Committees of the Young

Men's Christian Association and the Young Women's Christian Association in this country, the World's Student Christian Federation, which was founded in Sweden in 1895, and has done signal work in recent years through its European Student Relief Movement, the Corda Fratres, founded in 1898 in Rome, and augmented later at The Hague Congress in 1909, by the Association of Cosmopolitan Clubs, the International Institute of Education, the American Council of Education, "Comités de Patronage" in France, and many other organizations have had records of energetic achievement in the service of foreign students.

The second part of Chapter VIII deals with individual societies or organizations in America that have addressed themselves directly to aiding students from abroad. Included in this list are the Friendly Relations Committees of the Young Men's Christian Associations, and the Young Women's Christian Association already noted, Student Christian Associations, city Young Men's Christian Associations, the varied work of the Church and of the Mission Boards of the Church, of local Friendly Relations Committees, of Cosmopolitan Clubs, and of Student Volunteer Movements, and the activities of the International Institute of Education and of the recently opened "International House" in New York City. Many of these reports are based on detailed questionnaires and summarize what is being done for foreign students in many cities and college centers. There is much in these reports to be thankful for, and the solid way in which the work has been begun by nearly all the societies and institutions described gives promise for the future of progress to be made toward the ideal so eloquently voiced over the portals of "International House," "That brotherhood shall prevail."

In making their contributions to the body of the main report, the various writers have not been able to refrain from giving concrete suggestions as to how the present situation might be improved and the service of the organizations now at work be developed and strengthened. The editors of the survey have selected the more important of these suggestions and have grouped them in the last chapter under the heading "Some Constructive Suggestions." This chapter includes advice and counsel from the Far East, from the Near East, and from the South, from those who have watched the students returning to their homelands and have been moved to suggest ways in which they might be better served while in America. There are suggestions from those who have studied the relations between foreign students and American life in general, and the American college in particular; and from those who feel a special responsibility for the organized work of the churches and Christian Associations and individual institutions that have contacts with students from abroad. The chapter ends with constructive suggestions from rep-

resentative American leaders in education and in religion. To the direct question, "How can foreign students be enlisted and made most useful in the work of the Christian Church and in the cause of international friendship, and where does the primary responsibility rest for this work among them?" there are many answers, but there is unanimity of opinion that the responsibility for work among foreign students rests upon the Christian people of America working through the Church and its agencies, through Young Men's and Young Women's Christian Associations, and through college faculties and student boards of advisors, with the particular help of the Friendly Relations Committees already organized. Professor Latourette of Yale University writes: "Upon the foreign student must be brought to bear the influence of the classroom, the home, the Church, and the campus." Mr. Edward W. Bok suggests that "instead of our intense anxiety to Americanize the foreign-born we might do a little to Americanize the American," since "we certainly cannot hope to influence the foreign student until we strike the right chord ourselves . . . with regard to our foreign policy." Dr. George M. Stratton, writing for former President Barrows of the University of California, says: "The entire university and the community outside the university is responsible. But in a special way this responsibility must rest upon religious organizations of the university and of the university town." Dr. D. Willard Lyon, Secretary of the Foreign Division of The International Committee of Young Men's Christian Associations, writes: "The primary responsibility for helping the foreign students in our North American colleges rightly to understand and appreciate the basis of the Christian religion and loyally to promote the application of Christian principles to international relationships rests, in my judgment, primarily with the Christian force resident in the educational institutions in which these foreign young men are studying." Dr. Stephen J. Corey, of St. Louis, Vice-President of the United Christian Missionary Society, expresses the opinion of a great majority of those in touch with the situation when he writes: "I would put first Christian homes. I can think of no greater impact on the lives of these people from non-Christian homes. Christian people should consider this an opportunity for world service and take these lonely young people in and accord them the courtesy and influence of a Christian home."

The whole situation is summed up clearly by Dr. John R. Mott and Dr. Robert E. Speer. The former writes:

To my mind the primary responsibility for reaching these foreign students rests upon the various National Christian Student Movements. In the case of the United States, this means the Student Young Men's and Young Women's Christian Association Movements. My reason for

this view is the fact that these organizations are interdenominational, and thus represent all the Churches. They are also international as they have contacts with virtually all the lands from which the foreign students come. They have specialized on this problem, not only in America, but in other parts of the world and have thus acquired a vast body of helpful experience.

Dr. Speer's statement is as follows:

The responsibility for helping these men rests on two bodies, the College and the Church. The influence of the College for good is only a fraction of what it ought to be, and in too many cases it abdicates its function of making full men out of these students. The Church did its duty pretty well by some of the first students who came over, but later, for a number of years, it neglected its task. Now it is being quickened to it again. It ought, by means of Christian homes and local Christian ministers, the agencies of the Young Men's Christian Association and the Young Women's Christian Association and various national instrumentalities, to lay out an adequate and efficacious plan to cope with this situation, presenting at once so clear a duty and so rich an opportunity.

In behalf of the Commission on Survey,
W. Reginald Wheeler.

December, 1924.

ACKNOWLEDGMENTS

In addition to the members of the Commission the following persons were co-opted for work on the various committees and rendered valuable service in the gathering and summarizing of data:

J. E. K. Aggrey
Margaret Burton
D. H. Carnahan, University of Illinois
Anna Marie Crouse
George M. Day, College of the Pacific
Oscar A. Gacitua
H. E. Edmonds
Alba B. Johnson
H. K. Kirk-Patrick, Carnegie Institute of Technology
H. Kashiwagi
Norton A. Kent, Boston University
Mrs. H. W. Lyman
William D. Murray
Julian S. Park
Mrs. C. A. Raymond
E. D. Soper, Northwestern University
Paul Vanorden Shaw
Alexis R. Wiren
James B. Watson
David White, Washington, D. C., Chief Geologist, Dept. of Interior, U. S. Geological Survey
James R. Withrow, Ohio State University
Edward C. Wood, Philadelphia

Grateful acknowledgment is made by the editors to the following Student Association Secretaries:

Sterling Abell, Denison University
John A. Addison, Tulane University
H. W. Baybrook, Oregon Agricultural College
R. C. Beaty, Georgia School of Technology
W. C. Bennett, Harvard University
Herman D. Berlew, Wesleyan University (Connecticut)
Fay Campbell, Yale University
C. W. Carlton, Syracuse University
Charles Mountjoy, Montana State College
H. Y. Comer, University of North Carolina
M. C. Cumming, University of Kansas
Rollin V. Davis, Carnegie Institute of Technology
Paul N. Derring, Virginia Polytechnic Institute
J. Alfred Dillon, University of Minnesota
Robert Henry Dolliver, Morningside College
R. C. Dougherty, Grinnell College
Phillip H. Farwell, College of the Pacific
R. DeH. Fisher, New Hampshire College
R. H. Fitzgerald, Iowa State Teachers College
Laurence J. Fox, Louisiana State University
Fred C. Friederich, Central Wesleyan College
B. S. Graham, University of Oklahoma
H. P. Gravengaard, Wesleyan University (Connecticut)
Fred M. Hansen, Iowa State College
S. G. Harris, Lehigh University
Neill Hart, Hendrix College
E. V. Hartman, Michigan Agricultural College
C. D. Hayes, University of Illinois
Charles A. Hoffman, Iowa Wesleyan College
Judson B. Holloway, Washington and Lee University
A. A. Holtz, Kansas State Agricultural College
P. B. Holtzendorff, Jr., Clemson College
A. W. Jones, Springfield Y. M. C. A. College
A. T. Keena, Valparaiso University
J. T. Kessler, Penn State College
H. L. Krieghbaum, Indiana University
C. G. Laughlin, Ohio Wesleyan University
C. L. Maxfield, University of Washington
W. A. Milne, Ohio Northern University

Hugh A. Moran, Cornell University
F. E. Morgan, Stanford University
J. W. McGinnis, University of Southern California
J. R. McKee, Texas A. & M. College
C. DeWitt Norton, Northwestern University
J. A. Park, Ohio State University
Stan R. Pier, University of Wyoming
A. L. Purinton, Bates College
Staten Rall, Coe College
Paul Richter, New York University
Wallace M. Ross, Massachusetts Institute of Technology
Ralph Schrader, Washburn College
Fred A. Schumacher, University of Denver
S. M. Shoemaker, Princeton University
Bill Shuler, Southwestern College
R. H. Silverthorn, Purdue University
Harold M. Skidmore, Oberlin College
Gerald Smith, University of Chicago
W. A. Smith, University of Texas
A. W. Stevenson, University of Pennsylvania
M. D. Straney, University of Pittsburgh
O. F. Sullivan, Oklahoma A. & M. College
Lloyd M. Wallick, University of Michigan
Walter Watson, University of Colorado
August H. Wessels, University of Dubuque
John Willard, Carleton College
H. W. Williams, Southern Methodist University
F. E. Wolf, University of Wisconsin

Grateful acknowledgment is also made to the following college pastors and pastors in college and university towns:

Charles B. Ackley, New York City
E. F. Adams, Galveston, Texas
Harold N. Arrowsmith, Baltimore
E. W. Babcock, Troy, N. Y.
James C. Baker, Urbana, Illinois
Sylvester Woodbridge Beach, Princeton, New Jersey
Murray B. Beattie, Golden, Colorado
O. W. Behrens, East Lansing, Michigan
Edward W. Blakeman, Madison, Wisconsin
J. H. Blough, Ames, Iowa
Charles M. Bond, Athens, Ohio
Edgar Ewing Brandon, Oxford, Ohio
W. H. Bridge, Grinnell, Iowa
Benjamin Jay Bush, Lexington, Kentucky
Richard B. Callahan, Pittsburgh
J. F. Carson, Brooklyn, New York
Herbert G. Coddington, Syracuse, New York
George L. Collins, Golden, Colorado
H. Cowley-Carroll, Hamilton, Ohio
Edward W. Cross, Grinnell, Iowa
H. A. Dalzell, Chicago
Louis E. Daniels, Oberlin, Ohio
H. W. Davis and Edward P. Dennett, Berkeley, California
B. W. Dickson, Chicago.
N. C. Fetter, Jr., Boston
Richard Orme Flinn, Atlanta, Georgia
George C. Fracker, Dubuque, Iowa
Robert Freeman, Pasadena, California
J. Mark Frey, Bethlehem, Pennsylvania
H. H. Frost, Minneapolis.
Samuel Garvin, Colorado Springs.
James H. George, Columbia, Missouri
Charles W. Gilkey, Chicago
H. C. Gleiss, Detroit, Michigan
William A. R. Goodwin, Rochester, New York
E. T. Gough, Iowa City, Iowa
J. Steele Gow, Pittsburgh
Herbert H. Gowen, Seattle, Washington
W. W. Hamilton, New Orleans
M. D. Hardin, Ithaca, New York
C. W. Harris, Bloomington, Indiana
Lewis B. Hillis and W. R. H. Hodgkin, Berkeley, California
John Henry Hopkins, Chicago
H. T. Houf, Granville, Ohio
William Houston, Columbus, Ohio
George F. Howe, Burlington, Vermont
Charles F. Hubbard, Seattle, Washington
J. A. James, Evanston, Illinois
J. F. Johnstone, Hartford, Connecticut
Alpha H. Kenna, West Lafayette, Indiana
Raymond C. Knox, New York
Frederick A. Leitch, Amherst, Massachusetts
Robert J. Locke, Champaign, Illinois
Ward W. Long, Salem, Oregon
E. A. McAlpin, Jr., Madison, New Jersey
W. A. McComb, Baton Rouge, Louisiana
W. G. McDowell, Jr., Auburn, Alabama
William M. Memminger, Atlanta, Georgia
Paul Mohr, Berkeley, California
P. H. Murdick, Columbus, Ohio
John Mitchel Page, Urbana, Illinois

George L. Paine, Cambridge Massachusetts
George H. Parkinson, Manhattan, Kansas
Robert C. Peters, State College, Pennsylvania
Llewellyn Phillips, Lewisburg, Virginia
C. J. Pope, Lincoln, Nebraska
Prentice A. Pugh, Nashville, Tennessee
C. M. Richards, Davidson, North Carolina
George L. Richardson, Philadelphia
Henry B. Robins, Rochester, New York
J. E. Sarles, Madison, Wisconsin
R. L. Semans, Chicago
Arthur W. Stalker, Ann Arbor, Michigan
Joshua Stansfield, Chicago
George Craig Stewart, Evanston, Illinois
C. Howard Taylor, Bloomington, Indiana
R. K. Tucker, Baton Rouge, Louisiana
T. F. Watkins, Delaware, Ohio
John F. Watts, Northampton, Massachusetts
M. M. Wolf, Houston, Texas
Charles Wood, Washington, D. C.
Walter C. Whitaker, Knoxville, Tennessee
Ray E. York, Iowa City, Iowa

The following are persons resident in other lands whose collaboration has made possible the presentation of many of the facts set forth in the survey:

Hans Nagle, Antung, Fengtien, China
J. W. Nipps, Cheefoo
E. A. Turner, Hangchow
H. L. Haag, Harbin
Hugh W. Hubbard, Paotingfu
Eugene E. Barnett, Shanghai
T. Z. Koo, Shanghai
K. F. Lum, Shanghai
O. R. Magill, Shanghai
S. M. Cowles, Swatow
M. M. Meyers, Tai Yuanfu
S. T. Liu, Tsinanfu, Shantung
W. P. Watkins, Yunnanfu
T. Donald Sully, Agra, India
G. Evans, Calcutta
M. T. Kennedy, Calcutta
William Paton, Calcutta
S. K. Rudra, Delhi
E. D. Lucas, Lahore
D. W. Devanesen, Madras
Isamu Kawakami, Tokyo, Japan
Isaac Barza, Manila, Philippine Islands
E. S. Turner, Manila
R. S. McClenahan, Cairo, Egypt
C. E. le Paer Trench, Cairo
J. A. Glen, Iraq
Humphrey Bowman, Jerusalem, Palestine
Dr. S. Shehadeh, Jerusalem
Philip K. Hitti, Beirût, Syria.
Edward F. Nickoliy, Beirût
Marshall D. Fox, Brummana
Nasim M. Hulu, Sidon
Cass Arthur Reed, Smyrna
Leslie W. Leavitt, Tripoli
Margaret Doolittle, Tripoli
C. F. Gates, Constantinople, Turkey
Dr. Mary Mills Patrick, Constantinople
Rev. Paul E. Nilson, Tarsus
Dr. Jar. Kose, Prague, Czecho-Slovakia
Horatio S. Krans, Paris, France
Dr. Georg Kartzke, Berlin, Germany
Nicola de Pietro, Florence, Italy
Gorham P. Stevens, Rome
R. R. Reeder, Belgrade
José Castillejo, Madrid, Spain
Erik Froberg, Stockholm, Sweden
Guillaume Fatio, Geneva, Switzerland
Frank S. Beck, La Paz, Bolivia
Rev. W. H. Moore, Juiz de Fora, Minas Geraes, Brazil
Samuel R. Gammon, Lavras
Dr. W. A. Waddell, São Paulo
Tachner Sandoval, Cartago, Costa Rica
Sta. Ester Mezerville, San José
Dr. J. A. Urtecho, Managua, Nicaragua
J. C. Field, Lima, Peru
Charles R. Hamilton, The Philippine Islands

This book has been made possible through the generous gifts of the following organizations and individuals:

The American Baptist Home Missionary Society
The National Council of the Protestant Episcopal Church
The Y. M. C. A. Committee on Friendly Relations Among Foreign Students
The Y. W. C. A. Committee on Friendly Relations Among Foreign Students
The Board of Foreign Missions of each of the following denominations:

The Methodist Episcopal Church
The Methodist Episcopal Church, South
The Presbyterian Church in the U. S. A.
The Reformed Church in America
The Reformed Church in U. S.
The United Lutheran Church in America
The United Presbyterian Church of North America

The following interested individuals:

An Anonymous Giver
Mrs. John Carruthers, Pasadena, Calif.
Dr. Charles R. Erdman, Princeton, N. J.
Dr. William Bancroft Hill, Poughkeepsie, N. Y.
Mr. Mortimer R. Proctor, Proctor, Vt.
Mr. Edward C. Wood, Philadelphia, Pa.

OUTLINE HISTORY OF STUDENT MIGRATIONS

THE FOREIGN STUDENT IN AMERICA

Chapter I

OUTLINE HISTORY OF STUDENT MIGRATIONS

By Henry H. King,

Secretary, The International Committee of Young Men's Christian Associations

Student Migrations in the Middle Ages

The importance of student migrations as a force in the academic world is fitly symbolized by the fact that to them the university as an institution owes its origin. Evidence all points to the conclusion that the earliest *universitas* originated with the foreign students of Bologna in the last quarter of the twelfth century.[1] The motive which led in the first instance to the organization of the university corporation was that of mutual protection and assistance on the part of the foreign students. It has been pointed out that probably the German students congregated in Bologna were the first to feel the advisability of such corporate action. For a long time the corporation which was consequently formed exerted no influence over Bolognese students, who, unlike the foreigner, were exempt from oath of allegiance to the rector, and to the last were not members of the corporation. The professors also, as Bolognese citizens, were not admitted to membership in the corporation.

The early Italian universities, then, were guilds of foreign students, and their purpose, similar to that of the non-scholastic guild, is stated as follows in the Statutes of the German Nation: "fraternal charity, mutual association and amity, the consolation of the sick and support of the needy, the conduct of funerals and the extirpation of rancor and quarrels, the attendance and escort of our 'Doctorandi' to and from the place of examination, and the spiritual advantage of numbers." In many

[1] For a more exhaustive discussion of the origin of the university and of the whole subject of student migrations in the Middle Ages, see Rashdall, Hastings, "The Universities of Europe in the Middle Ages."

instances the organization of a university took the form of several national groups, combining in the maintenance of one rector and a united student body, or of a rector for each nationality and a division of the university on the basis of nationality.

Just as the university as an institution owes its origin to student migrations, so also to a marked degree do individual universities owe their existence to special student migrations,—secessions, virtually, from older universities. The first migrations of this character are said to have originated with professors. Placentinus, for example, left Bologna to establish schools at Mantua and afterwards at Montpellier, either in the third or in the last quarter of the twelfth century. At the beginning of the thirteenth century whole bodies of students, dissatisfied for one reason or another with their treatment at Bologna, entered into negotiations with other towns regarding transference thither of their "Studia Generalia." A whole series of such migrations followed, one to Arezzo in 1215 in consequence of a quarrel between the Lombards and the Tuscans, one to Padua in 1222, migrations to Siena in 1321 and in 1338, and so forth. The University of Vicenza owes its existence to a migration of scholars in 1204—probably from Bologna. In 1228 there was a migration from Padua to Vercelli. There is extant an interesting draft of the plans for this new university, making provision for four rectors, one each for the French, the Italians, the Provençals, and an unnamed group, thought to have been the Germans. In 1338 there was a migration from Bologna to Pisa, in consequence of an interdict laid on the former city by Benedict XII. This restlessness and nomadic tendency of students grew so pronounced, indeed, that at Bologna and elsewhere it became customary in engaging the services of the doctors, to exact of them oaths that they would not teach outside the city for a period of two years. Between 1227 and 1312 these oaths were administered by order of the town statutes upon all doctors, intending to teach in a given city. In fact severe repressive laws, sometimes exacting the death penalty, were directed against all who might conspire to bring about student migrations from the various university towns of Italy.

Portugal offers a striking illustration of the migratory habits of students. The university founded by Papal Bull in Lisbon in 1290 was transferred to Coimbra in 1308-9, returned to Lisbon in 1338-9, to Coimbra again in 1355, to Lisbon once more in 1377, and finally, in 1537, to Coimbra, where it has remained to this day.

In the early history of the University of Paris student migrations and the presence of large numbers of foreign students[2] play an exceed-

[2] The presence of foreigners from relatively remote lands is indicated by the following statement by a representative of the Sverige-Amerika Stiftelse: "About

ingly important part. Indeed the earliest extant Charter of Privileges of that University was occasioned by a riot which occurred in 1200 A.D., when the servant of a noble German student (a bishop-elect of Liége!) was assaulted in a tavern. The nation-organization of the University of Paris—of the type outlined in the plans for the University of Padua, to which attention has already been called—came first into existence between 1219 and 1221. Between 1222 and 1249 a common rectorship was instituted by the united nations. The organization embraced four national groups, named from the nationalities predominant at the time of formation—French, Normans, Picards, English. According to this grouping Picardy was thought of as including the Low Countries, England as including the Germans and all the inhabitants of northern and eastern Europe, and France as embracing all the more distant of the Latin races! One of the most interesting mediæval student migrations of which there is any record is the "Dispersion of 1229" from the University of Paris, the outcome of a furious "town and gown" quarrel. Unable to gain satisfactory redress, the masters and scholars migrated to Oxford, Cambridge, and the other "Studia Generalia" of France, at Toulouse, at Orleans, at Rheims, and especially at Angers, where the University perhaps dates its existence as such from this dispersion. The return of most of these masters and scholars to Paris was brought about in 1231 by a series of Papal Bulls, providing for the punishment of the ecclesiastical authority at Paris whose severity toward the students had occasioned the dispersion, and what is even more important, establishing the great Charter of Privileges that has been called the Magna Charta of the university.

The origin of Oxford University is not explained in full by existing documents, but there is said to be strong evidence that like the Universities of Reggio, Vicenza, Vercelli, Padua, and Leipzig, it owes its inception to an academic migration. Between 1165 and 1169 Henry II issued a series of ordinances recalling English scholars from France. The occa-

the middle of the thirteenth century the Swedes went to the University of Paris. Towards the end of the thirteenth century there existed at that university three 'foreign colleges,' only for the reception of Swedes. These colleges were: *Coll. Upsaliense* at Rue Serpente et Ruelle des Deux Portes, which was founded through a Swedish donor, the dean of Upsala, Andreas And, who for the purpose gave two houses in Paris to the university, which had belonged to the dean since 1285; *Coll. Scarense* was situated on the grounds of Sorbonne; and *Coll. Lincopense* was situated at the corner of Rue de Mont St. Hilaire and Rue des Carmes.

"The archbishop, Jakob of Upsala, allotted also about 1280, a sum to entertain the Swedish students.

"At least twelve of the Swedish bishops during the Middle Ages have studied in Paris, and four of the Swedish fellows got as far as to be presidents of the University.

"Towards 1350, the Swedes left Paris more and more and went to Prag, Erfurt, Leipzig, Rostock, etc."

sion of this recall is thought to have been the quarrel between Becket and Henry II, in connection with which the French king was hostile to Henry II as the oppressor of Holy Church. The theory that this recall led to the founding of Oxford University is supported by the fact that though there had been important schools at Oxford, there is no evidence of the presence of more than one master at a time there before 1167. The theory ascribes a causal relationship to the recall of the English scholars, whom it supposes to have congregated at Oxford, and the elevation of that town into a "Studium Generale," which occurred about that time.

Cambridge, likewise, appears to have originated in a student migration—from Oxford on the occasion of a quarrel there in the course of which two or three imprisoned students were executed with the consent of King John in the year 1209. Writing with what is thought to be nothing in excess of the usual mediæval exaggeration Matthew Paris states that altogether three thousand scholars left Oxford at this time. Started in consequence of this secession movement, Cambridge University was undoubtedly strengthened greatly through becoming, together with Oxford, a place of refuge for a part of the throngs of students who turned their backs on Paris in 1229.

The academic history of Europe during the fourteenth, fifteenth, and sixteenth centuries reveals with reference to student migrations a continuance of much the same conditions as we have found prevailing in the latter part of the twelfth century and the whole of the thirteenth. The wandering life adopted by students in the late Middle Ages is attributed by Professor Paul Monroe in the chapter on "The Educational Renaissance" preceding his edition [3] of "The Autobiography of Thomas Platter," to "several phases of earlier mediæval life, such as the habits of the wandering priests, of the pilgrims both clerical and lay, of the crusaders, and of the itinerant merchants and craftsmen." We have already noted (p. 3) the similarity of the organizations of foreign students of the mediæval period to the non-scholastic guilds. The vagabond type of existence of these wandering scholars, known as *baccants,* is well described by Professor Monroe, and the Platter autobiography itself (written in 1572) throws a revealing light upon it.

From the facts brought forward in this section it is evident that student migrations are not a thing of modern origin, that they were of very general occurrence throughout Europe in the mediæval period, and that to them the university as an institution, and a great many individual universities, owe their existence.

[3] Monroe, Paul, "Thomas Platter and The Educational Renaissance of the Sixteenth Century," New York. D. Appleton and Company, 1904.

Foreign Students in Germany

A most important chapter in any account of student migrations must necessarily be that devoted to foreign students in the universities and technological schools of Germany. An outstanding element in the early prominence of Germany as the land *par excellence* for study abroad is the fact that the German universities possessed to a marked degree the elasticity of curriculum and freedom from irksome restraint so highly prized by a student in a foreign land. To this circumstance is ascribed Longfellow's preference for Göttingen over Oxford, which despite all its elements of charm for a man of his tastes and temperament, offered scarcely hospitable welcome before the foundation of the Rhodes scholarships to students from the younger Anglo-Saxon lands. The first recorded American inspection of German university life was that made by Benjamin Franklin, who in 1766 paid to Göttingen a visit of which an interesting account has been preserved.[4] The first academic degree awarded to an American student in a German university was that of M.D. conferred upon Benjamin Smith Barton by the University of Göttingen in the year 1799.

During the period 1781-1850 there were according to official records over a hundred Americans enrolled in different German universities. The mention of a few of those whose contributions to American scholarship are outstanding would be perhaps rewarding.

Edward Everett and George Ticknor studied together in Göttingen. The former returned bringing back and presenting to the Harvard library more German books than all the rest of New England possessed. The latter, after twenty months' academic residence in Germany, received in 1819 appointment as Professor of the French and Spanish Languages and of Belles Lettres at Harvard University. Profoundly impressed with the thoroughness and systematic administration of German education, he proposed many reforms at Harvard, and though they were carried out immediately only in his own department, he has the substantial honor of having given the initial impulse to the reforms which were ultimately to transform Harvard into a university in the broadest sense of the term. He has been called "the originator of the university idea in America," a title which should save him from oblivion by reason of the overshadowing fame of his great successor in the chair of the French and Spanish Languages and Belles Lettres at Harvard, another American student of the German universities of the day, Henry Wadsworth Longfellow.

[4] For more extensive data on this whole earlier period of American study in Germany, see Hinsdale, B. A., "Notes on the History of foreign influence upon education in the United States. German influence." Report of the United States Commissioner of Education. 1897-1898. Volume I.

A far different type of American student in Germany was F. H. Hedge, who at the tender age of twelve years went to Germany about the year 1818 in care of an older American student, George Bancroft. After five years' study in Germany, this precocious youth returned to the United States, where he became a pioneer of German poetry and metaphysics[5] and according to Dr. W. T. Harris, was "the German fountain among the so-called Transcendentalists."

A contribution in the field of pedagogy was made by another most interesting pioneer of American study in Germany, Joseph Green Cogswell, who in 1816 took up academic residence in Göttingen. This man was well-nigh omnivorous as a student and insatiable as a seeker after intellectual and scientific progress. He obtained practical instruction from Professor Benecke in library-management; he visited Goethe at Jena and became greatly attracted to him; he studied mineralogy; and in 1819 he took his Ph.D. in Göttingen. At that time he was a Member of the Helvetic Society of Natural History and of the Academy of Munich. The year 1821 found him again in his homeland, Professor of Mineralogy and Chemistry at Harvard, and university librarian. In the latter capacity he arranged the library on the same plan as that at Göttingen—winning thereby the emphatic approval of Professor George Ticknor. In 1823 he founded near Northampton, Massachusetts, the famous Round Hill School. In this undertaking he was at first associated with George Bancroft, who in 1818—on advice given by Edward Everett, then Eliot Professor of Greek Literature, to President Kirkland, another German university product—had been sent to Germany on scholarship from Harvard, and had acted as chaperon to the youthful F. H. Hedge. During the greater part, however, of the career of the school, which was operated until 1839, Cogswell was the sole guiding genius. In this enterprise, which in the first eight years of its history enrolled 293 pupils from nineteen states and four foreign countries, this pioneer in the realm of elementary education applied many ideas imported from Germany and Switzerland, but modified to suit a New-World environment. A characteristic feature of his school was individual attention to each boy. After abandoning the enterprise because of ill health and financial reverses, Dr. Cogswell devoted himself until 1863 to the organization and administration of the Astor Library in New York City. His work in this connection is a notable contribution, but the contribution by which he most deeply impressed himself upon the life of his generation was the Round Hill School.

Another outstanding exponent of the early days of American study in Germany was J. Lothrop Motley, the historian, best known for his "His-

[5] *Nation*, August 28, 1890.

tory of the Rise of the Dutch Republic." He was a *Korpsbruder* of Bismarck at Göttingen.

The growth in the enrollment of foreign students in German universities during the latter half of the nineteenth century is carefully analyzed by the United States Commissioner of Education (Report of 1902). He shows that as early as 1835-36 there were in attendance in German universities 475 foreign students, representing 4.02 per cent. of the entire enrollment. By 1870-71 these numbers had increased to 735, comprising 6.1 per cent. and by 1901-02 they amounted to 7.55 per cent. of the entire enrollment in the German universities.

In 1892, the report points out, America led with 415 of her nationals (22 per cent. of the entire foreign-student enrollment) resident in German universities, but in the year 1901-02, Russia was in the lead. In the summer semester of 1899,[6] to take the foreign student enrollment in a typical year, there were in all approximately 6,284 foreign students resident in Germany. The significance of this last figure becomes somewhat apparent when we reflect that about the same time (1900) the number of foreign students enrolled in the universities of France was only 1,770,[7] and that even as late as 1904 figures compiled by the United States Commissioner of Education showed a total of only 2,673 foreign students in the United States.[8]

Figures compiled for the year 1912-13[9] show an attendance of 4,838 foreign students in the higher educational institutions of Germany. These figures would be more than doubled if special, art, technological, mining, forestry, and agricultural students were added. Of the number officially reported 2,332, or nearly half, were Russians. Of the remaining 2,506 the two largest groups were from Austria-Hungary (839) and the Balkans. There were 289 Americans, 184 "Asiatics," 313 Swiss, 143 English, and various other nationalities in smaller numbers. Among the women students in this list, Russians and Americans were most largely represented. In addition to these, Britons, Austrians, Dutch, Swiss, Scandinavians, and students from the Balkans were reported as "coming in growing numbers."

During the War foreign-student migrations to Germany were unquestionably disturbed very considerably. In a report[10] covering the period October 1, 1919—September 30, 1920, we are told that "At the present time the German educational authorities have received 5,400 applications

[6] Report of the United States Commissioner of Education, 1898-1899, Volume 2.
[7] "Opportunities for Higher Education in France." New York. Institute of International Education, 1920.
[8] The figures in question were not complete, however, for no statistics regarding foreign students in women's colleges were included.
[9] Reports of Student Movements, 1912-1913. New York. World's Student Christian Federation, 1913.
[10] Reports of Student Movements, 1919-1920, etc., p. 40.

from foreigners to be allowed to study in German *Hochschulen.* Four groups of foreigners are preëminent among these: (1) those from Eastern and Southeastern Europe; (2) those from Mohammedan lands of the Near East, Turkey, Egypt, and even India; (3) those from East Asia; (4) Spaniards and South Americans. In Berlin there are now more Egyptian students than in London." Detailed statistics regarding post-war conditions of foreign study in Germany are not available. The organ of the Union of Russian Student Emigration Organizations states that there were in the spring of 1922 some 1,500 Russian students in Germany. About one thousand Chinese students are reported to have been resident in Germany in 1923.[11] It is stated in a recent number of the *Allgemeine Missions-Nachrichten* that in the summer of 1923 there were 150 Indian students in the universities and high schools of Germany. It is elsewhere stated that during the winter term 1920-21 there were 6,334 foreign students in Germany.[12] A more recent unpublished report (1922) from the Foreign Secretary of the German Student Christian Alliance makes the following significant comment on the number of foreign students in Germany:

> The ratio between Germans and foreigners in the universities has hardly changed. According to official statistics about ten per cent. of the students in Germany are foreigners. It is to be noted, however, that the real number of German students has increased materially. The latter now amount to something over one hundred thousand, according to which the number of foreigners received in the *Hochschulen* would approximate some ten thousand. Aside, however, from those who are in Germany for only a short time, there are present a much greater number of foreign students more or less permanently resident in Germany who, for one reason or another—whether on account of economic difficulties or because of incomplete preparation—have not matriculated.

Numerous *Ferienkurse* are offered in Germany for the benefit of the foreign summer visitors to that land. In the summer of 1923, for example, a two-weeks' course[13] for foreigners was held in Berlin, June 18-30. This included "lectures and practical classes in German Phonetics, Grammar, Literature, Ballads, Art, etc."

Student Migrations to the United States

We have seen that the tides of the present-day world-wide student migration to Germany set in at a relatively very early date, and that at

[11] *The Federation News Sheet,* London. World's Student Christian Federation, December, 1923, p. 2.

[12] Reports of Student Movement, 1920-21. New York. World's Student Christian Federation, 1921. Report of the German Student Christian Alliance.

[13] *Notes and News on International Educational Affairs.* New York. Institute of International Education, April 1, 1923.

least so far as some lands are concerned, they have definitely reached their height and begun to ebb.[14] The beginnings of foreign student life in the United States were also of an earlier period than is perhaps generally realized. In 1784, or fifteen years before the University of Göttingen bestowed the first German degree to be conferred upon an American student, Francisco de Miranda, later one of the outstanding leaders in the liberation of the Latin-American lands, journeyed to the United States and took up his studies at Yale. The beginning, both chronologically and causally, of the Chinese student migration to the United States is represented by Dr. Yung Wing, the first Chinese to receive an education here. He also studied at Yale. He returned to China in 1859. History has preserved also the name and fame of one of the earliest Japanese youths to come to our land in quest of an education. This pioneer was Joseph Hardy Neesima, later the founder of Doshisha University, who in 1864-65 found his way to this country in an American sailing ship and by the help of friends studied at Phillips Andover Academy and later entered Amherst College, after graduation from which institution he returned to Japan in 1874.

Though of early origin, student migrations to the United States seem not to have gained in volume so rapidly as did those to Germany. Whether the explanation of this fact is to be found in the geographical position of our country, in the conflicting claims of the culture of the Old World and that of the New, or in conditions of quite another character, it is perhaps futile to inquire. Suffice it to say that in its report for 1904, the United States Bureau of Education gives statistics showing 2,673 students of seventy-four foreign lands enrolled in the institutions of higher learning in the United States—exclusive of colleges for women only, unfortunately not embraced within the scope of the statistics offered. Figures compiled by the United States Bureau of Education also show the total number of foreign students in Germany in 1904-05 to have been approximately 8,786 (3,097 regularly enrolled in the Polytechnica); and statistics offered by a French writer give the total number of foreign students in France, January 15, 1904, as 2,046.[15]

Of the 1904 total of 2,673 students from other lands resident in higher institutions of learning in the United States, British North Americans were numerically the leading group, numbering 614, Mexicans second with 308, Cubans third with 236, Japanese fourth with 105, Chinese fifth with 93. Over 150 students from various lands of South and

[14] See, however, under "Statistical Recapitulation," p. 1, regarding the new impetus being received in some parts of the world toward increased migrations to the German *Hochschulen*.

[15] Houllevigue, L., "Les étudiants étrangers dans nos universités." *Revue de Paris*, May 15, 1917.

Central America are represented in the list. From the Philippine Islands there seem to have been 46.

Figures for 1911-12 [16] show 4,856 foreigners enrolled as regular students in the universities, colleges, and technological schools in the United States. Summer students brought the total up to 5,227. The leading country represented in point of numbers was Canada with 898, and second the West Indies with 698, China sending 549, Japan 415, Mexico 298, the United Kingdom 251, India and Ceylon 148, Germany 143, and Russia and Finland 120. Brazil sent 76, Argentina 51, Peru 28, Colombia 28, Chile 19, and the other South American countries 72.

Statistics compiled from official sources [17] fix the number of foreign students resident in the colleges and universities of the United States for the academic year 1920-21 at 8,357. The number of students from foreign countries included in this list was 6,901, from American possessions, 1,456. From American possessions the largest groups were from the Philippine Islands, 857; from Porto Rico, 302; and from Hawaii, 208. The largest groups from foreign lands to appear in these official tables are those from China, 1,443; from Canada, 1,294; from South America, 563 (the largest unit, 126, coming from Brazil); from Japan, 525; from the West Indies, 396; from Russia, 291; from Mexico, 282; from India, 235; from Africa (including South Africa), 223; from France, 160; from Great Britain, 149. Viewing the table from another standpoint, one notes that it accounts for 1,425 Latin-American students in academic residence in the U. S. A. during the year under review, 1,379 Europeans, and 2,506 Asiatics.

For purposes of study of conditions of foreign student life in the United States, more comprehensive statistics than those quoted thus far are necessary. The numbers of foreign students enrolled in private preparatory schools, business colleges, high schools, and other institutions not included in the figures cited mount into the thousands. Filipino students here at the present time may be cited as an illustration. The figures given above, compiled on the college and university basis, fix the number for 1920-21 as 857. A "Directory of Filipino Students in the United States," issued by the Bureau of Insular Affairs of the War Department under date of January 1, 1922, gives the names and addresses of 1,156 Filipino men and women students engaged in study in the United

[16] Foreign Students in the United States. U. S. Commerce Reports, August 28, 1912. See also Capen, Samuel Paul, "Opportunities for Foreign Students at Colleges and Universities in the United States." Chapter IV, "Number and Distribution of Foreign Students at American Universities." United States Bureau of Education. Bulletin, 1915, No. 27, Whole No. 654. Washington. Government Printing Office, 1915.

[17] Zook, George F., Specialist in Higher Education, Bureau of Education, "The Residence of Students in Higher Institutions," Washington, D. C. Department of the Interior, Bureau of Education. Government Printing Office, 1922.

States at the time of publication. According to latest available statistics, based upon the 1924 address list compiled by the Y. M. C. A. Committee on Friendly Relations among Foreign Students, there are now 1,971 Filipino students resident in the United States.

Viewing the question of numbers from the standpoint of the Committee on Friendly Relations among Foreign Students, an agency which in its solicitude for the needs of the foreigner studying in our land has no occasion to distinguish between the high-school pupil and the university graduate-student, we find estimates in the various annual editions of the World's Student Christian Federation's publication called "Reports of Student Movements" which supplement helpfully the statistical data from official sources. We find it estimated that the number of foreign students here in 1922-23 was 10,000, exclusive of foreign men students in high and preparatory schools. In addition to this number, the Committee on Friendly Relations of the Young Women's Christian Association lays claim to 1,500 foreign women students resident in the U. S. A. in 1922-23.

Very prominent among the various groups of foreign students in the United States are the Latin Americans.[18] This prominence has been due both to the numbers and to the eminence of individuals who have obtained their education here. Since the days of Francisco de Miranda, thousands of Latin Americans have followed in his footsteps. These have included Fernando Bolivar, a nephew of the Liberator, former President Errázuriz of Chile, Dr. Martínez Aguirre, a distinguished engineer of Ecuador, former President Menocal of Cuba (Cornell '88), former President Lefebre of Panamá, former Ambassador Bonillas of Mexico. Institutions which early attracted Latin-American students, particularly from Mexico and Central America, were the Catholic schools in California and also the College of the Christian Brothers, St. Louis, and the Convents of the Sacred Heart there and in St. Charles, Missouri.[19]

A correspondent from Colombia says: "The movement to Europe and U. S. A. comprising all classes of students, dates specially from the close of the last revolution in about 1903. Peace opened up new prospects; foreign capital, mostly English, built railways and river steamers; and English began to displace French in the language curriculum. The teaching of English has been directly responsible for the sending of many Colombians to the U. S. A., where better prospects for business allure them and keep many permanently in the U. S. A."

[18] See Hurrey, C. D., "Builders of Pan-Americanism." *The Pan-American Magazine*, December, 1917.

[19] Report of the Bureau of Education, 1914, pp. 670-672.

Regarding Latin-American students coming to the United States Mr. S. G. Inman writes:

In Peru the Government sent a student now and then to the United States as far back as 1880, and in 1907 or 1908 eight students, most of them because of personal merit, to prepare especially in normal school work. In 1920, furthermore, the Government sent about twenty students, all but five of whom were later recalled because of lack of funds. The Government has no positions open for those whom it is recalling. Many more, of course, have come on their own account than under the Government.

In Costa Rica, the most advanced of the Central American Republics in education, the history of student movements has been interesting. Each movement seems to have been due to special offers of help or a campaign of advertisement. Fifty years ago the German colony promoted such a movement for the study of medicine in Germany. About 1900 a number of conferences were held by Frenchmen and a number of scholarships were offered in medicine and other sciences. A few years later there was an offer from Chile of several scholarships given by the government for teaching. About 1908 a large number went to the United States, though not as a result of scholarship offers. Mr. Chase, the American Consul at that time, was responsible for the movement. Two years ago President Obregon of Mexico offered to Costa Rican students several scholarships in different subjects.

As early as 1909 the government of Venezuela by executive decree appropriated scholarship funds for study and research in foreign lands.[20] Increasing numbers of students have come on these scholarships to technological schools in the United States.

In 1921 the number of Latin-American students in this country was estimated [21] at 5,000, of whom 3,000 were enrolled in colleges, universities, and technological schools, the remainder in preparatory schools and other institutions of like rank. A study recently conducted by the Institute of International Education [22] indicates quite conclusively that the great majority of Latin Americans enrolled in the colleges and universities of the United States are engineering students. Liberal arts seems to come second in the case of most of the countries, and medicine, dentistry, and commerce are other favored subjects of study.

[20] A similar governmental measure was the decree of May 20, 1918, by which the Brazilian Minister of Agriculture, Industry, and Commerce was authorized to offer to the best students of agricultural and industrial training in the country prizes of trips abroad for study. These prizes included traveling expenses for round trip and a monthly allowance for living expenses abroad for two years. Large numbers of Brazilian students have come to the United States on these scholarships. (*Bulletin of the Pan-American Union*, March, 1919, pp. 301-303.)

[21] H. L. Brainerd, "Latin-American Students, the Nation's Guests." *Bulletin of the Pan-American Union*, April, 1921, pp. 367-370.

[22] See *Notes and News on International Affairs*, New York. Institute of International Education, April 1, 1923, pp. 58-61.

Another interesting and important ethnic group of foreign students in the United States is that composed of Chinese young men and women resident in our colleges, universities, and other educational institutions.[23] It has been pointed out that the first word in the Analects of Confucius, written over twenty-three hundred years ago, means "learn"; and from the fourth century B. C. until the present day learning has occupied first place in the regard of the Chinese. During the early period of its history, and in fact for many centuries, the learning of the Chinese was in the main scholastic, and though practical, yet not concerned with science. Contact with the outer world, however, shocked them into the consciousness of the insufficiency of the native culture. The so-called opium war of 1842, the treaties of Nanking and Peking, defeat by Japan in 1895, the seizure of territory in 1897-98 by Germany, Russia, and England, the allied capture of Peking in 1900, and the defeat of Russia by Japan in 1904 were the chief events which completed this process. This background helps one to understand the migration of Chinese students to the United States, the pioneer of which, as has been already mentioned, was Dr. Yung Wing, of Yale, who returned to China in 1859 and started a movement which bore fruit in 1872 in the sending to America of thirty boys, selected and supported by the Peking government. These thirty were followed by additional installments of thirty each in each of the three succeeding years. These students entered the preparatory schools and later the colleges and universities of New England. A few years later, however, when most of them were in college, some within a year of their degrees, a reactionary movement in China against this westernization of picked Chinese youth led to the cutting off of the stipend, and the recall of all these students, who returned home almost in disgrace, so discriminated against upon every hand that it was hardly possible for them to obtain employment vouchsafing them a livelihood. At a later date, however, they were to be heard from—one as "the brains of the anti-opium crusade," another as President of the Board of Foreign Affairs of the Imperial Chinese Government; another as chief engineer of the Peking-Kalgan Railway, the

[23] For a more exhaustive study of this subject, see also Lockwood, W. W., "Chinese Students in America," *The Independent*, September 28, 1911; "American Indemnity Scholarships in China," *The Outlook*, March 25, 1911; "The Education of Young China," *The Independent*, July 10, 1916; "Chinese Boys in America," *The Outlook*, August 29, 1917; "Chinese Students in the United States," United States Commissioner of Education, Report, 1911; "Chinese Indemnity Students," United States Commissioner of Education, Report, 1914; World's Student Christian Federation, "Reports of Student Movements," section on Foreign Students, in the various annual reports of the American Student Young Men's Christian Associations, and of the Student Young Women's Christian Associations of the United States of America; Hurrey, Charles DuBois, "Student Migrations—A Challenge to Student Christian Movements," *The Student World*, July, 1916; and Brockman, Fletcher S., "Chinese Students in America," *The Student World*, July, 1908.

first to be constructed entirely under Chinese survey and supervision; and others in other positions of the very highest importance in the life of the nation. But it was nearly forty years before the Chinese Government sent any more students to the United States. The new movement was prepared for in a measure by one of the viceroys, Chang Chi-tung, who realized the value of foreign education, writing that it was "China's only hope," and who was responsible for sending Chinese young men to Japan for study. Through acceptance of the proposal made by John Hay, when Secretary of State of the United States, to remit one-half of the yearly payment of the Boxer Indemnity, a total amount of nearly twelve million dollars gold, for the education of Chinese students in the United States, it became possible in 1908 for the Chinese Government to send Chinese students here for study. In 1914 the Chinese Government began to include women among the students sent by the Boxer Indemnity Fund. One has only to mention the names of Wellington Koo, David Z. T. Yui, C. T. Wang, Hawkling Yen,[24] and Dr. Mary Stone to realize the importance to the present-day China of the later migration of students to our land. Nor is this importance indicated solely by the names of a few highly exceptional men and women. In 1917 Tsing Hua College, Peking, published a "Who's Who of American Returned Students." This book contains 215 pages of biographical records, two or three to a page, of American returned Chinese students, and the importance of the positions filled by these students after their return to China is the outstanding impression produced by the volume.[25] The statement is made that in 1895 there were eighty Chinese students in the United States, in 1911 eight hundred, a gain of a thousand per cent. in fifteen years. Of these eight hundred Chinese students, about half were maintained by the different Provincial Governments of China, or by the Boxer Indemity Fund. Carefully compiled statistics for the year 1921-22 place the number of Chinese students then resident in this country at 1,218, of whom sixty-five were women.

According to statistics recently compiled,[26] the largest numbers of Chinese students in the United States are enrolled in liberal arts courses, and the second largest in engineering. The subjects next in favor among

[24] Later secretary of the Advisory Committee on Traffic in Opium, The League of Nations. See *Monthly Summary of the League of Nations*, Vol. II, No. 4, April, 1922, p. 82.

[25] As an example of more recent Chinese students in America whose contribution to the sum-total of human knowledge and well-being is significant, one may cite Ta Chen, M.A., Sometime Fellow of Columbia University, whose study entitled "Chinese Migrations with Special Reference to Labor Conditions," was published in July, 1923, by the United States Bureau of Labor Statistics, Washington, D. C.

[26] *Notes and News on International Educational Affairs*, New York. The Institute of International Education, 1923, p. 59.

the Chinese seem to be commerce, agriculture, education, medicine, and theology.

Apparently fourth in numerical importance among the national or ethnic groups of foreign students resident in the United States at the present time are those from the Philippine Islands. This migration started soon after the American occupation of the Islands. A most interesting study [27] of it has recently been made by Mr. L. T. Ruiz, of Yale University, for a number of years secretary for Filipino students of the Committee on Friendly Relations.

Mr. Ruiz points out that the government early adopted the policy of selecting a number of best qualified Filipino students between sixteen and twenty years of age, and sending them to the United States for a period of four or more years of study here at government expense. As a result of the first examination held under this plan a hundred students, representing different parts of the country, were selected and sailed for the United States on October 13, 1903, which date thus marks the beginning of what is known as the "Pensionado Movement." During the year 1903 three more students were added to the original number; in 1904 forty-three more were sent over; and in 1905 thirty-nine; but between that date and 1912 the largest number sent in any year was eight. On the latter date, partly because of the establishment of the University of the Philippines in 1911, the act providing for the maintenance of Filipino students in the United States was amended to apply only to graduate students. Because of this amendment the number of *pensionados* here from 1912 to 1919 represented a very low figure, ranging from two to five each year. The need of properly trained men to fill positions requiring technical and scientific knowledge was, however, felt very keenly, and by action of the Philippine Legislature of 1918 the sum of $300,000 was set aside for the purpose of sending more *pensionados* to the United States. Before the end of November, 1919, 114 of these government students had sailed for the United States, to pursue their studies here under the supervision of the Philippine Educational Agent, Dr. W. W. Marquardt. With a few exceptions these later *pensionados* were men and women who had been in government employ for one to fourteen years, being selected for their interest in certain special fields of study. A large number had already secured the degree of Bachelor of Arts from colleges and universities in the Philippines;

[27] "Filipino Students in the United States." See also Hurrey, Charles DuBois, "Student Migrations—A Challenge to Student Christian Movements," *The Student World*, July, 1916; "Filipino Students in the United States," United States Commissioner of Education, Report, 1911; and Bureau of Insular Affairs, War Department, "Directory of Filipino Students in the United States," January 1, 1922. Washington. Government Printing Office, 1922.

some were holders of the Master's degree. In 1919 there were 130 *pensionados* in the United States, 46 more being added to this number in 1920, 3 in 1921 (a year of business depression in the Islands), 13 in 1922, and 34 in 1923. Toward the end of the academic year 1923-24 there were 71 *pensionados* in the United States. The government support of the full *pensionado* includes an allowance of $70 a month ($80, if the student is resident in New York City) for subsistence, quarters, laundry, etc., together with payment of necessary college expenses, including tuition, fees, books, medical attention, and clothing.

The movement of private Filipino students to America, some of them wealthy, but the majority self-supporting, began almost as early as the American occupation itself. The self-supporting students represent the largest group in America at the present time. Having found their way to this country as cabin-boys on ships, as stowaways, as temporary laborers in the employ of the Hawaiian Sugar Planters' Association, or as enlisted men in the United States Navy, they proceed to earn their livelihood by all the various means familiar to the self-supporting American student. Students who have been self-supporting while obtaining their education in the United States enjoy a higher rating as to initial salary under the Bureau of Education than do the *pensionados*.

Of the 1,156 Filipino students listed by the Bureau of Insular Affairs as resident in the United States in 1922, 280 were taking engineering, 181 commerce, 149 medicine and allied courses, 98 law and allied courses, 50 agriculture, 43 education, 43 sciences, 192 were in high schools, and 120 were unclassified.

Writing in *The Student World,* April, 1917, Mr. Katsuji Kato, then secretary for Japanese students of the Committee on Friendly Relations, stated that in the course of an existence of a little over a half-century, the Japanese student migration to America had reached a total of over two thousand young men. An early impetus had been given in 1866 when through the influence of the Reformed Church there were several Japanese studying at Rutgers College and at Monson Academy, in Massachusetts. Analyzing the figures for the year under review, Mr. Kato noted that of the approximately one thousand Japanese students in the United States, some seven hundred were enrolled in colleges and universities, the remainder in secondary schools. Among them were fifty or more government students who but for the War would have been studying in Europe. The majority of the Japanese studying here at the time of the review had come dependent largely upon opportunities for self-support. A directory of Japanese students in North America in 1921-22 puts the number at 865, nineteen of them studying in Canada.

As in the case of the Chinese, the majority of the Japanese students enrolled in the educational institutions of the U. S. A. would seem to be pursuing Liberal Arts courses. Among the specialized subjects of study, for which many of the liberal arts students are doubtless preparing, theology holds first place, engineering second, and commerce third.

The following comments made by Mr. Galen M. Fisher in December, 1923, six years after the statements made by Mr. Kato, throw an interesting light on the subject of Japanese students in the United States:

The number of Japanese who have studied in the United States during the past fifty years is not accurately known, but there is little doubt that it has exceeded five thousand men and women. No one who has witnessed the part played by these students upon their return to Japan can question that their influence has been powerfully felt in every range of activity,—predominantly in education, government service, business, and Christian work. It is true that comparatively few of the men in the highest places in civil office or army and navy service have been educated in America, but when it comes to the universities, business enterprises, and the churches, a list of the head men would undoubtedly show that a larger number had gone to America for education and observation than to any other country.

These students have come chiefly from the middle class. Their fathers have been for the most part merchants, officials, educators, or pastors. Among the students in Pacific Coast institutions, however, a larger proportion have come from the homes of farmers. Frequently students who have come from poor homes are of *samurai* lineage and have the energy and ambition and proud traditions which account for their triumph over all obstacles and their rise on their return to honored posts in government or private enterprise.

In recent years the number of students sent abroad by the Imperial Department of Education or by various Government colleges has increased on account of the decline or inaccessibility of the Continental universities to which most of them had previously been sent. Out of a total of eight hundred to one thousand Japanese students who are in the United States at any one time, only a small proportion—less than ten per cent.—are Government students. Of the remainder possibly one-half derive the greater part of their support from their parents or relatives; the other half must depend upon their own efforts entirely.

In 1920-21 there were according to previously cited records issued by the United States Government 235 Indian students in academic residence here. The University of Illinois led the list with thirty-one and the University of California followed with twenty-six. According to Mr. B. R. Barber, to whom the writer is indebted for most of the information here presented regarding students from India at present in the United States, there are probably a number not included in the foregoing figures, so that one might safely say that there are in the United States from two to three hundred Indian students.

A majority of those coming to America are supported in the main by their parents. Some who are more ambitious and less judicious feel that if they can only put foot "in the land of the free" everything will be all right, jobs will open up, the money will flow in, and "somehow" they will be able to get an education. In some cases Indian Associations or Provincial Governments send men abroad for special equipment and of course stand ready to pay all expenses. But they are most careful whom they select and the results are usually gratifying. Those who undertake the venture without due consideration or advice, and with insufficient means are the ones who suffer. Engineering, liberal arts, agriculture, and commerce are the subjects of study being pursued by the largest numbers.

The migration to the United States of students from France [28] has attained but recently sufficient importance to merit special mention here, and its significance at the present time lies not in the numbers of students concerned but in the fact that it is part of a most interesting plan for an international interchange of students. During the War the Association of American Colleges developed this "Program of International Reciprocity"; and largely through the efforts of the executive secretary of that organization, working in coöperation with the American Council of Education, the United States Department of Education, the French Ministère de l'Instruction publique, and individual educational institutions in France, more than sixty-five colleges in twenty-three different states offered to French women students scholarships covering living expenses, board, tuition, and in some instances incidental and traveling expenses. In all 230 such scholarships were awarded, and the French Government appropriated seventy-five thousand francs for traveling and personal expenses of the women students to whom scholarships should be awarded. By November, 1918, 113 French women students, preparing themselves to be teachers, had arrived on the basis of this plan, and in September, 1919, their numbers were augmented by the arrival of eighty-seven more carefully selected French women students. Early in April, 1920, the Association of American Colleges turned over to the American Council on Education the administration of the Franco-American scholarship exchanges. During the five-month period, July-December, 1918, this latter organization had offered twenty scholarships to disabled French soldiers, and in the course of the entire

[28] For further study of this question, see "Scholarships in American Colleges for French Girls," *School and Society*, July 6, 1918; "French Girls Here for Education," *Literary Digest*, October 12, 1918; *Bulletin*, The Association of American Colleges, Vol. IV, No. 5, November, 1918, Vol. VI, No. 2, March, 1920; *The Educational Record*, published by the American Council on Education, Washington, D. C., Vol. 4, October, 1920.

academic year, 1918-19, thirty-eight French soldiers came to this country for study. During the autumn of 1919 twenty young Frenchmen were brought here for study, under the auspices of the Association of American Colleges. According to M. Champenois of the Office National des Universités et Ecoles Françaises there were on fellowships or on scholarships in the United States on April 27, 1922, forty-seven French women students and eight men.

Students from France enroll in so many different courses that it seems difficult to particularize with regard to their academic and vocational preferences. The majority, however, appear to be enrolled in liberal arts.[29]

In the United States there are numerous agencies actively employed either in behalf of foreign students generally or in the interest of one or another of the numerous foreign groups. These agencies, both in the United States and in foreign lands, constitute so important a theme that a later chapter will have to be devoted exclusively to a consideration of them.

The Foreign Students of France

From the very beginnings of university life in the Middle Ages France has been a center of student migrations from all adjacent lands and from the British Isles. In modern times the French sphere of influence in this regard has been vastly extended. One needs but slight familiarity with the literature of Latin America, for example, or with that of Russia before the Revolution, to realize something of the vitality of the influence of present-day French culture upon the intellectual life of great ethnic groups.

The increase in student migrations to France within the present century has been most marked.[30] On January 15, 1904, there were enrolled in the five university faculties of Law, Medicine, Sciences, Letters, and Pharmacy, in France, 2,046 foreign students.

Statistics compiled at Dr. John R. Mott's request for the academic year 1909-10 give an interesting picture of the foreign-student population of France that year. The total, including art and engineering students, but apparently excluding normal-school students, amounted to

[29] *Notes and News on International Educational Affairs*, New York. The Institute of International Education, April 1, 1923, p. 59.

[30] See Houllevigue, L., "Les Etudiants Etrangers dan nos Universités." *La Revue de Paris*, May 15, 1917; "Annuaire Générale de la France et de l'étranger, 1920-21," p. 301; C. Bougle in *La Revue de Paris*, June 15, 1919, pp. 750-765; "Opportunities for Higher Education in France," New York, The Institute of International Education, 1920; "French Universities and Our Scholars," *The Nation*, July 19, 1917; "Americans in French Universities," *Literary Digest*, May 1, 1920; *Bulletin*, Association of American Colleges, March, 1920.

5,680. Russia headed the list with 1,805 students (290 of them women medical students), Germany taking second place with 416, Roumania coming third, with 396, the Ottoman Empire fourth, with 240, the United States fifth, with 239, the British Isles sixth, with 216, and Austria-Hungary seventh, with 205. The Egyptian delegation numbered 181, and the Swiss, 143. The other countries represented, more than twenty-five, all told, had in each instance delegations of less than a hundred, most of them being under fifty, and some consisting of only two or three.

By January 15, 1914, the total had been increased to 6,132. It is interesting to note the chief ethnic elements in the foreign-student population of France the year before the War. More than half of the officially tabulated foreign students in France at that time were Russians, of whom there were in all 3,126. Attention should be called to the fact that they formed at the same time the largest component part of the foreign-student body in Germany, in Belgium, and in Switzerland. The second largest group was that of the Roumanians, numbering 458. Other prominent foreign student delegations were the Bulgarians with 291, the Greeks with 131, the Latin Americans with 117, the Serbians with 103, students from the United States with 54, and the Portuguese with 28. Of the total number of foreign students included in the official statistics, 4,431 were men, 1,701 women.

In forming an estimate of the numbers of foreign students actually engaged in study in France, one should bear always in mind the fact that the official figures give only a partial view of the field. Thus the pamphlet issued by the Institute of International Education in 1920 under the title "Opportunities for Higher Education in France" in presenting the contrast between the foreign-student situation in 1900, when there were 1,770 foreign students enrolled in the universities alone, and that in 1914, when there were 5,560, comments that if there were added to the latter number those pursuing courses in special schools, art students, students enrolled in summer courses, etc., the total number of foreign students in France immediately before the War would probably be more correctly estimated as in excess of ten thousand.

It is interesting to note that the official statistics show the total university enrollment of France in January, 1914, to have been 40,251, in July, 1919, 28,889, though the figures of the foreign-student enrollment for the same years show but little diminution—from 6,132 to 6,043. The number of foreign women students dwindled appreciably, however,—from 1,701 to 488. Another fact of importance is the growth in enrollment of American students, from 54 in 1914 to 2,772 in 1919, the latter figure due in large measure no doubt to the well-known presence

in France on the latter date of large numbers of American college and university men.

The number of foreign students matriculated in French universities on July 31, 1921, was 6,477, an increase of 1,396 over the numbers reported July 31, 1920—an increase, also, in may be noted, over the numbers already cited for January 15, 1914, though comparison between January and July statistics is somewhat misleading, for a considerable number of foreign students arrive after January 15. Like the other official statistics of foreign students in France, these figures for July 31, 1921, do not include students taking courses in French technological institutions, or art or music students. It is stated that there were in May, 1922, 595 Russian students resident in France.

According to the official report of the National Bureau of French Universities bearing on the year 1920-21, there were 5,898 foreign students in French Lycées and institutions of secondary education.

Monsieur Champenois of the Office National des Universités et Ecoles Françaises, stated on April 27, 1922, that on a conservative estimate there were engaged in study in France on that date between six hundred and seven hundred American students. Like the official figures regarding universities, the estimate did not include art students, technological students, or special students of any category. All figures relating to higher education in France include only those regularly matriculated at the French universities in the five faculties of Letters, Sciences, Law, Pharmacy, and Medicine. This estimate, taken in conjunction with the figures regarding American enrollment in German universities before the War, would seem to justify the remark of Professor Gustave Lanson, as he is quoted in *The Literary Digest,* May 1, 1920, that "There is no doubt that France has definitely replaced Germany as the Mecca of American students, but this is not wholly a result of the War, since a change in the American outlook has been observable in Europe since 1900, and is due to temperamental considerations."

An interesting group of foreign students in France is that composed of Chinese. For several years a certain number of Chinese students have been always resident in France. In an article on "Chinese Students in Europe" contributed by Mr. David Z. T. Yui to *The Student World,* January, 1914, the number of the writer's countrymen studying in Paris is estimated as in excess of a hundred. In the years immediately following the War, the numbers were vastly increased. A news-item in *The Student World,* under date of July, 1920,[31] states that the number of Chinese then studying in France was about one thousand. A report received in this country in May, 1922, by Dr. Y. Y. Tsu of the

[31] Page 125.

Committee on Friendly Relations among Foreign Students, gives on the authority of the Chinese Students' Christian Association in France the following important estimated statistics regarding Chinese students in France:

On Government support	60
On private support	100
On partial Government support	300
Part-time students, part-time workers	1600
In the Chinese University at Lyon	1160
Girl students	50

Of these various groups, the students of the Chinese-French University at Lyon seem to be particularly interesting. The French Government gave to China the use of an old fort situated on the top of a hill at Lyon for housing the Chinese students, the upper floor of one of the buildings being utilized for sleeping quarters for the men, and the ground floor providing space for reading room, classrooms, and a men's dining room. The thirteen girls in the school lived in another building. These Chinese students were engaged in an intensive study of French, the mastery of which is a necessary preliminary to admission to the Lyon University. The Chinese students in France are served by a weekly bulletin, *Journal Hebdomadaire de l'Y. M. C. A. des Etudiants Chinois en France,* published at 11 Rue Jean de Beauvais, Paris V.

The categories are such that there are great possibilities of duplication of figures, but one can assert from them with some assurance that they indicate a total of over two thousand Chinese students in France.

Summer courses [32] for foreign students are highly developed in France. During the summer of 1923 such courses were offered by the following universities: Besançon, Caën, Clermont-Ferrand, Dijon, Poitiers (at Tours), Rennes, Strasbourg, Toulouse, Grenoble, Lille (at Boulogne-sur-Mer), Nancy, and Paris.

The Academic Stranger within the Gates in the United Kingdom

Student migrations to the British Isles are of very early origin. There is a record, for example, that in 1369 Edward III ordered the expulsion of all foreign scholars from Oxford and Cambridge. In Scotland there still remains a suggestion of the old nation-organization in the manner of election of the Rectors of Aberdeen and Glasgow Universities. In the Colonial period Americans attended the Inns of Court in London. Five of the signers of the Declaration of Independence were included

[32] *Notes and News on International Educational Affairs*, New York. The Institute of International Education, April 1, 1923, Fourth Series, Bulletin No. 3.

in these numbers. There is said to have been a considerable attendance of Americans, also, at Trinity College, Dublin, and at the University of Edinburgh. Attendance at the latter institution, particularly in the Faculty of Medicine, has continued from Revolutionary days to the present time.

The thought of student migrations to Great Britain doubtless suggests first to all Anglo-Saxons throughout the world the Rhodes scholarships, a system according to which provision is made in perpetuity for the support at Oxford, for a term of three years each, of about 175 selected scholars, from the British dominions and from the United States. These date back to the death in 1902 of Cecil Rhodes, the founder of them. The number of Rhodes scholars in residence in the year 1921-22 at Oxford was 190.[33]

The English themselves, however, seem scarcely to think of these Rhodes scholars as foreigners at all. Thus in its annual report to the World's Student Christian Federation for the year 1912-13, the Student Christian Movement of Great Britain and Ireland speaks of more than two thousand foreign students, and submits the following interesting table showing the different parts of the world from which they have come:

India	1200	Japan	40
Egypt	500	Burma	40
China	300	Siam	30
South America	70		

This list develops a total of 2,180 without the inclusion of a single Rhodes scholar!

Comprehensive statistics of a detailed and accurate character bearing on the foreign-student situation in the British Isles seem not to have been prepared until the Universities Bureau of the British Empire published its first list of Foreign Students in 1920-21.[34] This list is now compiled and published annually and a careful analysis of it in the 1924 "Yearbook of the Universities" published for the Universities Bureau of the British Empire[34a] shows in academic residence in the United Kingdom a total of 4,171 foreign students, 1,135 from Africa, 778 from America, 1,441 from Asia, 536 from Europe, and 281 from the Pacific

[33] The Yearbook of the Universities of the Empire, 1922. Edited by W. R. Dawson and published for the Universities Bureau of the British Empire. London, G. Bell and Sons, Ltd., 1922, p. 190.

[34] "Students from the King's Dominions Overseas and from Foreign Countries in the Universities and University Colleges of the United Kingdom." London. Universities Bureau of the British Empire, October, 1921.

[34a] Appendix XXII, "Students from Overseas in the Universities and University Colleges of the United Kingdom."

Islands. India, Burma, and Ceylon, as an ethnic group, head the list with 1,090 students in the United Kingdom during the year under review; South Africa and Rhodesia come next, with 744, the United States of America being represented by 402, Egypt by 321, Australia by 176, then Canada and Newfoundland by 165, the West Indies and Bermuda by 127, China by 126, and New Zealand by 103. Other interesting groups are those from Japan (82) and South America (71). Russia held the lead among European lands with 91 of her nationals in academic residence in the British Isles, France taking second place with 63, Switzerland third with 44, Holland fourth with 40, Norway fifth with 27, then Poland and Roumania with 26 each, Greece with 25, Spain with 24, then following the Kingdom of the Serbs, Croats, and Slovenes with 22, Sweden and Belgium with 18 each, and Italy with 16.

A recent report of the British Student Movement makes comment that these students represent "nearly fifty different races," and that in the membership of the Student Movement House, 32 Russell Square, London, there are "forty-four different races."

A development that has taken place in the British Universities within the present century is the provision of Holiday Courses for the benefit of foreign students.[35] Summer Extension Meetings were held at Oxford and Cambridge in alternate years during the period 1904-14. Since the War a similar system of summer lectures has been inaugurated. The summer meeting of 1922 at the University of Cambridge extended from July 29 to August 18. A vacation course in education open to both men and women was held at Oxford in August, 1922. Special summer courses were offered in London also.[36] In the summer of 1923 the Delegacy for the Extension of Teaching beyond the Limits of the University held a summer session at Oxford July 27 to August 15. The main subject of study was Universities, Mediæval and Modern, and Their Place in National Life. No school was held in Cambridge because of the arrangement providing for the holding of summer meetings in alternate years at the two universities. In Edinburgh summer courses were given during the years 1905-13.

An interesting chapter in international academic relationships was enacted during the War when upon the fall of Louvain Cambridge University formally asked the university officials of the stricken Belgian town to bring over to Cambridge all available Belgian professors and students and to resume at Cambridge the corporate existence and func-

[35] "Encyclopædia and Dictionary of Education," Vol. II. Edited by Professor Forster Watson, M.A., D.Litt. London, New York.

[36] *Notes and News on International Educational Affairs*, New York. The Institute of International Education, April 10, 1922. Third Series. Bulletin No. 2; also Fourth Series. Bulletin No. 3, April 1, 1923.

tions of the University of Louvain.[37] Cambridge extended a similar invitation to the University of Liége. Though it was found for technical reasons impossible for either institution to transfer to English soil its corporate existence, unofficial courses were conducted at Cambridge by Belgian professors somewhat along the lines of those that had to be abandoned in the homeland. The curricula were not complete in their scope but they included a rather extensive organization of lectures in engineering, the sciences, commerce, and art.

The Story of the Foreign Students in Switzerland

Switzerland doubtless enjoys the distinction of having been the nation to enroll among its students the largest proportion of foreigners to be found in any modern land. According to figures for 1895-96 presented by the United States Commissioner of Education in his report for that year, there were among the 3,908 students of Switzerland 1,667 or 42.6 per cent. of foreign nationality. The lands most prominently represented at that time were Germany, with a delegation of 549, Russia, with 399, Austria-Hungary with 143, and Bulgaria with 137. Next in numerical importance came Roumania, with 86 of her nationals in the Swiss student body, Italy with 68, America with 65, and France with 63.

The most marked characteristics of the history of foreign students in Switzerland since 1896 are the increasing numerical importance of Russian students, certain effects of the War upon the whole foreign-student situation of the land, and even more pronounced, the influence upon it of after-war conditions.

By 1908, it is said,[38] one thousand of the five thousand students enrolled in the German-speaking universities of Switzerland were Russian subjects. The same authority asserts that in 1910 seventy-five per cent. of the students of French-speaking Switzerland were foreigners, and of the enrollment of Geneva University, eighty-three per cent., representing thirty different nationalities.

Not only Russia, but the other Slavic lands as well, were prominently represented in the student population of Switzerland by 1910. This constituency according to Pierre de Benoit[39] amounted then to over three thousand, some forty per cent. of the regular student body of the country. In Geneva the Russian students frequented one particular quarter which had come to be known as "Little Russia."

The Reverend F. de Rougemont, former General Secretary of the

[37] "Belgian Professors and Students at Cambridge," *Nature*, November 26, 1914, p. 341.

[38] Henriod, H. L., "Principles, Methods, and Aims of Work for Foreign Students," *The Student World*, January, 1920.

[39] "The Russian Students in Switzerland," *The Student World*, April, 1910.

Swiss Student Christian Movement, reports[40] that during the winter term of 1913-14, among the 9,475 students in the Swiss Universities, 4,538 were foreigners, 993 of them women students. It is interesting to compare the statistics of some of the leading ethnic groups of this period with those of 1896. Now Russians hold first place very strongly, with a total enrollment of 2,194 (the great majority of them Jewish students, denied the privileges of university education in their own land), the Balkan group coming second, with 647 representatives (522 of them Bulgarians), the Germans holding third place with 579, and the Austro-Hungarians fourth, with 306. Special mention is made of the Islamic group, numbering in that year between eighty and ninety.

Then came the War, resulting in a progressive and marked decrease in the numbers of foreign students in Switzerland,[41] but great numbers of foreign students were unable to return to their own lands and likewise unable to obtain funds or word of any sort from home, so that they were forced to remain in Switzerland often in great mental as well as physical distress, constituting for the welfare agencies of the land a problem which we shall discuss more in detail in another chapter.

A special branch of the war-time foreign-student population of Switzerland was composed of interned German and Allied soldier-students, who enrolled in considerable numbers in the Swiss Universities. In 1916-17 these students reached approximately the number of thirteen hundred.[42]

In 1918-19, according to report,[43] the 9,700 students of Switzerland belonged to twenty-six different nationalities. The Swiss themselves constituted that year seventy-two per cent. of that total; Russians, Polish, Austrians, Germans, Greeks, and Serbians were numerically the most important foreigners.

Each successive annual report to the World's Student Christian Federation since that of 1918-19 calls attention to a decrease in the number of foreign students. The total number of Russian students in Switzerland in the spring of 1922 was estimated at about two hundred. The 1920-21 Report adds a comment that it is now exceedingly hard for the foreign student to find lucrative employment when so many of the Swiss wage-earners are out of work. This remark casts a strange light on the changes that have occurred since a few years ago, when a student would, if unable to afford an education, forego the privilege, or sub-

[40] "The Work Among Foreign Students in Switzerland," *The Student World*, July, 1914.

[41] Reports of Student Movements, 1914-1915. New York. The World's Student Christian Federation, 1915.

[42] Reports of Student Movements, 1916-1917. New York. The World's Student Christian Federation, 1917.

[43] Reports of Student Movements, 1918-1919. New York. The World's Student Christian Federation, 1919.

missively starve, or sleep in unspeakable quarters, as a means to making insufficient funds carry him through—but "work his way"—never. According to the 1920-21 report of the World's Student Christian Federation,[44] the number of foreign students in Switzerland had been reduced from 6,000 before the War to 1,200.

Chinese and Korean Students in Japan

A remark in the 1914-15 annual report of the Men's Student Christian Movement of Japan that in the membership of the Cosmopolitan Club at Kyoto are included students from China, from Korea, from the Philippines, and from India, in addition to those from Japan, reminds the reader that even in Japan, with the formidable language-barriers that it would seem to present, there is a far more extensive foreign-student constituency than one would suppose.

The most remarkable student migration to Japan has been that of Chinese students. Writing in *The Student World,* January, 1908, Dr. John R. Mott describes as "the most striking fact in the student world in recent years" the migration "of such large numbers of Chinese students to the capital city of Japan." "It was only ten years ago," he continues, "that two young men went from Shanghai as the first officially commissioned students of China to study in Japan." "As recently as six years ago," he adds, "when I was delivering a lecture in the Imperial University in Tokyo, I observed a few Chinese students in the audience, and on inquiring the number of Chinese students then in Japan was told that it probably did not exceed a score. Two years later the number had grown to five hundred; the next year it exceeded two thousand. In the following year the Chinese students came over to Japan at the rate of about five hundred each month so that by the end of 1905 there were over eight thousand of them in Japan. In the autumn of 1906 *The Japan Mail* stated that there were then fully thirteen thousand. Mr. Brockman, the national secretary of the Christian Student Movement of China, who was in Japan at the time, said that every steamer coming from China brought large numbers of these students, and that on one vessel there were over a thousand. Last spring . . . there were in Tokyo, according to the estimate of the Chinese Ambassador, not less than fifteen thousand. Since then the number has decreased, but according to the latest reports, it still exceeds ten thousand."

Since 1908 the number of Chinese students in Japan has fluctuated to a considerable extent, but this national group is still the chief component part of the foreign-student body in Japan, the total number of

[44] "Christ and the Student World. A Review of the World's Student Christian Federation, 1920-1921." London. World's Student Christian Federation, 1922.

which is estimated at the present time by Mr. Soichi Saito, General Secretary of the Y. M. C. A. National Committee of Japan, at two thousand. The number of women in the Chinese student body resident in Japan since 1908 has fluctuated from fifty to three hundred.

Other important bodies of foreign students resident in Japan are the Koreans, the Formosans, the Filipinos, and the East Indians. The numbers of the Koreans between 1911 and the present date seem according to the Report of the Japanese Student Christian Movement to have varied from five hundred to seven or eight hundred. Now that an Imperial University has been founded in Korea, it is probable that there will be a marked decrease in the number of Korean students resident in Japan. Filipinos are attracted to the Japanese Universities, primarily for the study of medicine. The Chinese students pursue courses in Political Economy and Law, and are in the main preparing themselves to become government officials on their return to China.

Foreign Students in Other Lands

Austria has long been a prominent foreign-student center. In the summer of 1895[45] there were in Austria 1,106 foreign students, constituting 6.14 per cent. of the total student population of 18,031. Among these foreign students, Germans seemed to head the list with 239, closely followed by the Russians with 236. The nationalities next in point of numbers were Serbians, 115, Italians, 111, and Americans, 106. In 1907-08, the number of foreign students in Austria seems to have been in excess of eighteen hundred, 1,118 of them from Russia, 228 from Germany, 67 from Roumania, 48 from Bulgaria, 46 from America, 42 from Switzerland, and others in smaller groups, from numerous other lands. Describing Vienna as a foreign-student center, Mr. Robert P. Wilder wrote in 1914:[46] "There are in Vienna about 15,000 students, of whom 6,000 are foreigners. Practically every nationality of South-eastern Europe is found in this university; also Italians, Greeks, and Turks. Here the Orient and the Occident meet. From 2,000 to 3,000 are Jews; also all the women students are Jewesses." The situation has presumably been affected materially by the War, though recent statistics are not available. The rate of exchange has had its effect on the student migration to Austria. An Austrian German student writing from Graz under date of October 20, 1922, states that "favored by the rate of exchange and partly also in consequence of the poor academic conditions in Bulgaria, very many Bulgarian students have been for years

[45] Report of the United States Commissioner of Education, 1895-1896.
[46] Wilder, Robert P., "A Recent Tour in South-eastern Europe," *The Student World*, July, 1914.

streaming into Vienna and Graz. Thus in the past year," he continues, "there were from five to six hundred Bulgarians in Graz alone." From September 7 to 21, 1922, furthermore, an International Summer School [47] was held in the University of Vienna, under the auspices of the President of the Austrian Republic, Dr. Hainisch. Six hundred students took part. They were mainly from England, Italy, and Austria. The object of the lectures was to give foreign students an accurate view of important political, economic, and cultural questions of Central and Eastern Europe. This course was offered again, September 11-28, 1923.

Austria itself has been limited to the German-speaking section only of the much vaster, ethnically complex realm to which the name formerly applied, and conditions there to-day (with the exception of the rate of exchange) would seem scarcely to invite important student migrations such as the land formerly knew.

A despatch from Vienna to the *Journal de Genève* under date of December 31, 1921, presents the following statistics:

There were inscribed in the University of Vienna 11,520 students, of whom 40 per cent. were foreigners. The largest number were Poles, then followed:

Czechs	865	Hungarians	117
Yugoslavs	800	Russians	31
Roumanians	535	Egyptians	25
Bulgarians	405	Americans and Asiatics	7
Ukrainians	331		
			3,116

The remainder of the 40 per cent., or 1,492, were Poles.

One interesting item with regard to foreign students resident in Vienna is the assertion made in a recent number of the Russian Student Emigration Association's organ that the Russian Student Circle in Vienna had 216 members in the spring of 1922. *Hochschule und Ausland,* in its issue for November-December, 1922, makes a statement of which the following is a translation:

In the past Summer Semester the number of regular students [in the University of Vienna] reached 8,526, and of special students (*ausserordentliche Hörer*), 1,332. These numbers amount to about the same as those of attendance before the War.[48] Noteworthy is the large number of foreigners in the University. Exact statistics for the past Summer Semester are unavailable, but the numbers are presumably not

[47] *Hochschule und Ausland,* Leipzig, Volume I, Nos. 4-5, November-December, 1922, p. 170.

[48] The total number of students in the German-Austrian universities is reported in *Hochschule und Ausland,* April, 1923 (p. 355) as 15,753,—11,297 of them in Vienna.

substantially lower than those for the Summer Semester of 1919, when they represented 21 per cent. of the entire enrollment. The number of foreigners was at its height in the Winter Semester, 1918-19, when it reached 40 per cent. of the entire enrollment.

Belgium is another nation to which students from other countries have turned. Liége seems to have been specially attractive to these foreigners. In 1913[49] the total number of students enrolled there was 2,793, of which number 1,448, or more than half, were foreigners. Of these numbers 670 were from Russia, 282 from Poland, 94 from the Balkan States, 85 from Spain and Portugal, 74 from Italy, 57 from Turkey, 52 from Latin America, and 27 from China. According to the same authority about half the women students of Belgium in 1914 were foreigners, the great majority of them Russian or Polish. In Belgium as in Austria, the decrease in the foreign-student population must doubtless be ascribed in large measure to the War.

According to figures kindly supplied under date of October 7, 1922, by the Ministry of Sciences and of Arts of the Belgian Government, there were enrolled in the four universities[50] of Belgium in 1912-13, 2,332 foreign students, and in 1913-14, 2,505. Most interesting data are furnished by the same authority as to foreign-student enrollment in Belgium in the year 1921-22, reaching a total of 868. Fifty-four nationalities are represented, the leading ones from a numerical standpoint being Roumania, with 141 of her nationals in academic residence at Belgian universities, Russia with 115, Italy with 73, Serbia with 60, the Grand Duchy of Luxemburg with 55, the Netherlands with 50, France with 48, Poland with 40, and the United States with 36. Eleven Latin-American lands are included in the list, and most of the countries of Asia and the Near East. Secondary educational institutions in Belgium, according to a communication of the Ministry of Arts and Sciences, under date of February 5, 1923, show a total enrollment of 1,600 pupils from other lands.

A most interesting "foreign-student" center is the Université Internationale at Brussels.[51] "The Université Internationale created by the

[49] "Students in Belgium," *The Student World*, April, 1914.

[50] Detailed information has also kindly been furnished by the universities of Liége and Gand, showing 441 foreign men students and 19 women from 31 different lands in attendance at the former in 1921-22, and 162 from 25 countries at the latter. By far the largest group at Liége, consisting of 105 members, was the Roumanian (the Russians coming second with 97), and at Gand the Serbian, numbering 56 (the Roumanians in the different faculties there totaling only 26, and representing the second largest group).

[51] "L'Université Internationale. Documents relatifs à son constitution. Rapport, Conférence, Statut. Session inaugurale." Publication No. 1 de l'Université Internationale, Brussels, Palais Mondial, 1920, p. 146. See also, "Deuxième Session de l'Université Internationale." *La Vie Internationale*, 1921, novembre, pp. 145-157,

International University Conference of September, 1920, has as its object to unite in a movement of advanced education and universal culture the universities and the international associations. It aims to permit a certain number of students to complete their education by an introduction to the international and comparative aspects of all the great questions. To this end, it organizes each year, if possible, either at its seat or in such other place as may be designated by common consent, a number of courses and addresses. The sessions will be supplemented by a university tour systematically organized by the different universities."

We are told that this international university is an autonomous organism composed of universities, university professors, and student corporations on the one hand, and of the great international associations on the other, as follows: 15 universities, 346 professors representing 23 countries, and international associations of an unspecified number by which 23 chairs were organized in 1921. During the 1921 session "sixty-nine masters treated seventy-six subjects in 178 lessons and lectures." An amusing account of one of the earlier negotiations connected with the founding of the Université Internationale appears on pages 54 and 55 of "Die Internationale Studentenbewegung nach dem Kriege," by Dr. Julius Ernst Lips (Leipzig, 1921).

Bulgaria was reported [52] to be the host in the spring of 1922 of at least two thousand Russian students. A number of Russian professors were said to be giving instruction there.

Prague has for a long time been a university center for Slav students.[53] We read that in the membership of the *Studentsky Domov* (Student Home) in that city there are seventeen nationalities, including Czechs and Germans, Slovaks and Magyars, Russians and Ukrainians, Yugoslavs and Bulgarians. Besides the Czech and German universities in Prague, a special course of studies in Russian under forty-four leading Russian professors has been recently inaugurated, as well as a Ukrainian university section. In 1921 the Ukrainian Free University was transferred from Vienna to Prague. It has a total attendance of 1,000 (including also non-Ukrainians) and is maintained by the Czecho-Slovak State, with an enrollment of 222. The "Higher Ukrainian Pedagogical Institute," opened in Prague in 1923,[54] is the third Ukrainian educational institution of collegiate rank to be established in the Czecho-Slovak Republic. Up to the end of 1919 Ukrainian students in Czecho-

183-196, and "Université Internationale, Troisième Session, August 20-September 3, 1922." Brussels. Palais Mondial.

[52] *The Student*, Organ of the Union of Russian Student-Emigration Organization, Prague.

[53] Kose, Dr. Jaroslav, "America and Czechoslovakia," Prague.

[54] *Hochschule und Ausland*, July, 1923, pp. 467-468.

Slovakia were supported by the Ukrainian Government, but later by Ukrainian students in America and by the Methodist Mission. The "Zentralverband" of the Czecho-Slovak "Studentenschaft" has provided in its rooms lodgings for fifty Ukrainian students. Besides that, the Ukrainians have obtained student homes for about 200 persons. There are autonomous organizations of Ukrainian students in Brno (Brünn) with 100 members, in the Mining Academy at Přibram, with 52, and at Melniki, with 50.[55] Within the walls of the Prague University there took place on May 18, 1922, the inauguration of what is styled "the only institution in Europe devoting itself to the interests of Russian jurisprudence."[56] In this Russian Faculty of Law over three hundred students were reported already enrolled and the lectures were given by a body of eminent Russian jurists and professors. Among other institutions in Prague[57] conducted by Russians themselves is the Russian Institute, which has different sections for History and "Humanics," Industrial studies and Agriculture, and Economics. In the "Ruský Dom" lectures are given on Russia and Czecho-Slovakia, on sociology, political science, and modern Russian literature and art. There are also Commercial Courses, a School of Railway Technology, a Russian Grammar School, Courses in Coöperative Agriculture, an Agricultural Coöperative Institute, and a projected system of courses to be arranged in the provinces for Russian farmers working there. It is reported in the Organ of Union of Russian Student-Emigrant Organizations[58] that there were in the spring of 1922, 1,750 Russian students in the universities of Czecho-Slovakia.

The annual report (1920-21) of the Student Christian Movements in Czecho-Slovakia states that there were during the year under review 3,589 foreign students in Czecho-Slovakia. Of these 1,526 were Yugoslavs, 1,296 Magyars, 637 Russians and Ukrainians; others were Poles and Roumanians. The number of Russian students has increased since then by at least 1,000, probably more.

At least passing mention should be made of a new venture in internationalism launched at Helsingör—the Elsinore of Hamlet—in *Denmark,* known as the International People's College.[59] It is called a "people's college" because though drawing students from all stations of life, it follows the principles of the Grundvigian folk colleges. This college opened on October 1, 1921, with twenty-four students, two American, one Austrian, nine Danish, three English, one Irish, one Scottish,

[55] Stephen Nyzankiwskyj, "Die ukrainische Studentenschaft der Gegenwart," *Hochschule und Ausland,* January, 1923, pp. 217-218.

[56] *The Prague Gazette,* British-American Section, May 20, 1922.

[57] *The Prague Gazette,* British-American Section, February 17, 1923.

[58] *The Student,* Organ of the Union of Russian Student-Emigration Organizations, Prague.

[59] See "The International People's College," *The Survey,* May 6, 1922.

five German, and two Czecho-Slovakian. The system of education adopted is most interesting. After preliminary instruction in languages during the earlier terms of the year, division into classes is dispensed with in the third term, and all students attend lectures given in English or German. Strong Danish, British, and American committees supervise the work of the institution, and the lecturers are predominantly Danish and English.

Egypt presents a foreign-student situation of a most interesting sort in its El Azhar University, the academic Mecca of the Mohammedan peoples. Here there were in 1914 eleven thousand students enrolled.[60] In 1909 the enrollment of this great institution[61] was 10,449, and in 1908 the numbers of non-Egyptians enrolled amounted to 661, of whom 469 were Turkish subjects, 154 North Africans, 13 Somali, 6 East Indians, 12 Malays, and 40 Central Africans, mostly Haussa. Recent statistics place the number of Russian students now resident in Egypt at over three hundred.

According to the Prague organ of the Union of Russian Student-Emigration Organizations Esthonia harbored in the spring of 1922, 250 Russian students.

Italy has from the time of the Renaissance been a center of attraction to the cultured world. The birthplace, probably, of the university as an institution, she constituted the chief enticement to English noblemen of the Elizabethan time to make "the grand tour," and so sedate a poet as Milton in his turn followed in this regard in the footsteps of his cavalier predecessors. Other distinguished English names that may be mentioned in further illustration of this tendency are Dean Colet, Sir Thomas More, Reginald Cardinal Pole, and William Harvey, discoverer of the circulation of the blood, who received his M.D. at Padua in 1602.[62] At the present time students of art are prominent among those attracted to Italy from other lands. Among these are considerable numbers of South Americans. In his report for 1914 the United States Commissioner of Education mentions the fact that the Paraguayan Government supported several students in the higher art institutions of Italy from whom it exacted periodical reports of progress. Recently the Italian educational authorities have taken steps to render their system more accessible and more attractive to students of other lands. In 1917 at Siena a "summer course in the Italian language and litera-

[60] Zwemer, S. M., "Cairo as a Student Center," *The Student World*, October, 1918.

[61] *Minerva*, Jahrbuch der Gelehrten Welt, XX. Jahrgang, 1910-11.

[62] Wright, C. H., "The University of Padua: a Retrospect," *Contemporary Review*, May, 1922, pp. 596-602.

ture" was organized for foreigners of the Allied nations.[63] A new doctorate in philosophy has also been established (on October 28, 1917), eliminating certain requirements not applicable to foreign students. In 1921 the University of Naples offered special vacation courses for summer students.[64] A series of courses for Americans was given in Rome during the summer of 1922. It was organized by the Associazione Italo-Americana, in collaboration with the academic authorities of the Royal University of Rome, and under the patronage of the American Ambassador to Italy.[65] An impression of the volume of the foreign-student population of Italy may be obtained from the fact that statistics of foreign students enrolled in Italian universities during the five-year period 1905-06 to 1910-11, fix the total at 1,143. The largest contingent seems to have been from Austria, numbering 300, the second-largest from Russia, 299, the third from Argentina, 115, the succeeding nations in point of numbers being Turkey, 62, Greece, 48, France, 44, Bulgaria, 32, Switzerland, 24, Roumania, 21, Brazil, 18, Spain, 16, United States, 15, and eighteen other lands, each represented by fewer than 15 students.

Up-to-date statistics of the foreign-student population of Italy are apparently unavailable. Writing under date of March 7, 1923, Signor Giovanni Micol, General Secretary of the Federazione Italiana degli Studenti per la Cultura Religiosa, states that in 1919-20 there were 304 foreign students in Italy: in Rome, 80, in Turin, 45, in Padua, 39, in Pavia, 27, and in the other Italian universities smaller groups. The faculty attended by the largest number of foreign students, 134, in the year under review was that of Medicine and Surgery, the second in popularity being that of Engineering, with 80 foreigners enrolled.

As many as 2,500 Russian students were reported in the student-emigration organ of Russian students abroad as studying in Yugoslavia in the spring of 1922.

Foreign students in the universities of the *Netherlands* have not been as a rule very numerous. They come for the most part from South Africa or from the Dutch East Indies.[66] The interesting fact is brought out by David Z. T. Yui [67] that shortly before the outbreak of the War there were approximately fifty Chinese students in Holland.

[63] MacKenzie, Kenneth, "Opportunities for Higher Education in Italy." New York. Institute of International Education, 1921. Bulletin No. 2.

[64] Reports of Student Movements, 1920-21.

[65] *Notes and News on International Educational Affairs*, New York. The Institute of International Education, April 20, 1922. Third series. Bulletin No. 2.

[66] Reports of Student Movements, 1911-1912. New York. The World's Student Christian Federation, 1912.

[67] Yui, D. Z. T., "Chinese Students in Europe," *The Student World*, January, 1914.

In *Poland's* foreign-student population[68] Ukrainians have played a prominent part. The Ukrainian Emigrant Student Union was formed in Warsaw in 1921 by interned Ukrainian students serving in the army. It has branches in Cracow, in Volna, and in the internment camps. The number of members, stated as 432 in January, 1923, is said to be constantly decreasing in consequence of a migration in the direction of Central and Western Europe. Mr. Henry-Louis Henriod, one of the traveling secretaries of the World's Student Christian Federation, reported under date of January 31, 1922, that "there are 700 Russian and 1,000 Ukrainian students in Poland."

Russia is a land whose nationals have long occupied a very prominent place numerically in every foreign-student center of Western Europe. It is stated that the present number of Russian students resident in foreign lands is greatly in excess of twelve thousand.[69] Other estimates of the number of Russians in academic residence abroad are apparently much higher. For instance, in "Christ and the Student World," the 1920-21 Review of the World's Student Christian Federation, there is a reference (p. 35) to "the flooding of the refugee students chiefly from Russia, to the number of 20,000, over the whole of Central and Western Europe, and even into Syria, Egypt, and America." There has been in the past, also, a limited number of foreign students in Russia. Some of these were from lands now independent, but then a part of the Russian Empire. Others came from the other Slavic countries, notably Bulgaria and Serbia. The majority of them were studying for the priesthood. At the present time the Soviet Government is reliably reported to be "not only . . . sending its missionaries to China," but also "taking large batches of Chinese students to Russia where they are trained to return to China as propagandists of Bolshevistic ideas." Some idea of the proportions of this migration may be gleaned from the statement from the same source, that "a batch of 150 Chinese students have just returned from a period of training in Russia, and . . . their places will be taken at once by a new group of 150 waiting candidates."

Spain has been a land that has maintained a comparatively high degree of national isolation. Her famous University of Salamanca has behind it a noble history and venerable traditions, but it seems almost as if the national isolation of Inquisition times had been perpetuated so far as Spanish universities were concerned. Yet the twelfth summer

[68] See Stephen Nyzankiwskyj, "Die ukrainische Studentenschaft der Gegenwart," *Hochschule und Ausland*, January, 1923, p. 213 ff.

[69] For detailed facts see the Russian monthly publication, *The Student*, Organ of the Union of Russian Student Emigration Organizations, Prague II, Kateřinska 40, Czecho-Slovakia.

session for foreign students of the University of Madrid was held July 9 to August 4, 1923.[70]

Turkey is a land whose foreign-student situation has long been an interesting one. Robert College,[71] founded in 1863, had in 1918-19 a typical enrollment, totaling 521, of whom the chief ethnic groups were the Greeks, 216, the Armenians, 180, the Turks, 55, Bulgarians, 19, Hebrews, 18, and much smaller numbers of Syrians, Albanians, Arabs, Circassians, Persians, Serbians, Maltese, and Russians.[72] The American College for Girls, started by the Women's Board of Missions, of Boston, in 1871, had during 1921-22 a total attendance of 420, of whom 121 were Greeks, 121 Armenians, 43 Turks, 38 Russians, and 33 Hebrews.[73] In November, 1921, there were in all two thousand Russian students in Constantinople and vicinity. In December, 1921, a thousand left for Prague.

Statistical Recapitulation

In the Appendix to this volume, p. 322, is a statistical table based upon the facts set forth in the present chapter. It may be of interest as giving an approximate impression of the foreign-student situation throughout the world at this time. The countries which appear to hold the leading positions statistically in the foreign-student field are the United States, France, Germany, and Great Britain. It is reported that considerations connected with the rate of exchange are giving a new impetus in some parts of the world to the student migration to Germany.

No claim to completeness is made with reference to the table of foreign-student distribution. The methods by which the tabulation was assembled will be apparent, however, to any one who has read attentively the opening chapter of this book. Omission of numerous lands is due to lack of definite statistical data regarding them. Only students of college or university grade are included. In view of unavoidable omissions and in view of the very restricted scope of some of the statistical data presented, notably, for example, from France, Germany, and the United States, it seems entirely safe to estimate the number of foreign students in the world to-day as considerably in excess of fifty thousand. Approximately a fifth of this great body is resident in the United States.

[70] *Notes and News on International Educational Affairs*, New York. The Institute of International Education, April 1, 1923. Fourth series. Bulletin No. 3.

[71] *The Orient*, Bible House, Constantinople, March 8, 1922.

[72] Report of the President and Faculty of Robert College, 1917-19. New York, 1919.

[73] *Bulletin*, Constantinople Woman's College, Incorporated by the Commonwealth of Massachusetts, Trustees of the American College for Girls at Constantinople in Turkey. President's Report, 1921-22.

THE POLITICAL AND RELIGIOUS BACKGROUND OF STUDENTS COMING TO AMERICA

Chapter II

THE POLITICAL AND RELIGIOUS BACKGROUND OF STUDENTS COMING TO AMERICA

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Africa

By Dr. P. H. J. Lerrigo,

Home Secretary of the American Baptist Foreign Mission Society

The eyes of the African child open upon a simple picture of primitive life. Graduating from his mother's arms, or more accurately from her hip, he becomes conscious of the cooking pot, the straw mat, the native drum, the muted impact of the heavy rain on the thatch at night, and the dismal soughing of the wind through the bamboo thicket. Crawling through the open door of the hut, a fat brown bundle of laughter, his horizon widens to include the pig tethered by a leg to the bamboo poles supporting the hut, the goat seeking discarded banana skins about the path, and the row of huts similar to the one in which he lives stretched along the roadway under the palm trees. His religious experiences begin early for there is a curious carved semi-human figure tied beneath the thatch over the door and he knows by instinct that this is his father's fetish, which is not to be touched, and which possesses a dread occult power.

It is a long, long trail from the bamboo *nzo* in which the African baby is born to the great universities of the United States, and it is not strange that very few students surmount the obstacles and endure the vicissitudes which throng the pathway. Perhaps this is a sufficient reason why special kindness and consideration should be extended by Christian people in America to the small number of African young people who show initiative and determination enough to bring them to this country for higher training than can be secured in their own land. We should remember the pit from which they were digged.

It must not be forgotten that the primitive African people possess many admirable qualities which give assurance that the possibility exists of high moral and spiritual development. Dr. Henri Anet writes: "I

have known Congo natives to judge the immorality and drunkenness of certain whites in terms which denote that the black is the superior being. The observations of certain natives indicate that they appreciate our acts towards them with equal clear-sightedness and justice." ("En Eclaireur," p. 147.)

An insistent emphasis is placed also by Dr. Thomas Jesse Jones on "the improvability of the African people." Certain of his observations in this respect are worthy of special note:

> The most unfortunate and unfair of all the misunderstandings is to the effect that the African people do not give promise of development sufficient to warrant efforts in their behalf. . . . Africans occupy positions of importance in every colony visited. There are physicians, lawyers, and ministers who have completed the requirements of European universities. . . . Their folk-lore, their handicrafts, their native music, their forms of government, their linguistic powers, are all substantial evidences of the capacity to respond to the wise approaches of civilization. ("Education in Africa," pp. 5-6.)

Having said this, however, it would be neither wise nor kind to close the eyes to the degraded moral and social conditions which prevail well-nigh universally among those African peoples as yet untouched by the Christian missionary enterprise, and which even when missionary work has long been carried on, still give vigorous battle to the forces of good.

Terrible evils surround the childhood and youth of the African. He is brought up in a community dominated by the sorcerer. The ancient animistic superstition which attributes the presence of evil spirits to every object in nature provides a background of which the witch-doctor takes full advantage. The inner life of the African is a life of spiritual terror, mitigated and relieved by the expedients dictated by the tribal magician and connected with the succession of foul fetishes to which he pins his temporary faith.

The life of the African is a painful struggle against fearful odds. Nature itself deals him many a deadly blow. The pitiless glare of a tropical sun, the pestilence that walks in darkness, the predatory beasts of the forest, fire, flood, and famine combine to oppose him. Nature offers him, too, many a rich gift, for Africa is a land of wonderful wealth, but his moral and spiritual arrest has placed him among the belated races, and he has the knowledge neither adequately to combat the terrors of nature nor to take full advantage of her favorable overtures.

In certain parts of Africa the witch-doctor's power is still manifested in the practice of witch-hunting and the poison ordeal. Cannibalism is not unknown although it has been suppressed in the neighborhood

of European centers. The deadening effect of prevalent superstition has given rise to curious perversions of moral judgment. Mr. Greber cites the following case:

> The leopard visits the village. A gunshot is heard proceeding from the end of the village. The hunt follows. The next night the beast eats the chief's sheep. The chief makes claim upon the one who discharged the gun for the price of the sheep. "If thou hadst not shot thy gun, the leopard would have eaten thy chickens instead of my sheep." ("Au Gabon," p. 57.)

There is innocent pleasure in the life of the African youth. Much of it, perhaps, for he has the gift of mirth, laughs easily, and finds humor in simple occurrences. Dancing is in his blood. The child can barely toddle when its admiring mother begins to clap her hands. A group of African men dancing together on the deck of a river boat is the very embodiment of pleasure and happiness. But there are darker shades to the picture. The dance has become a system and is intertwined with the religious superstitions of the people. Moreover in its worst development it is accompanied by a complete abandon. Passion and excitement of the most sinister kind characterize it. A terrible picture of the extreme to which the dance leads is painted in the crass realism of René Maran's "Batouala."

But the student who makes such progress as ultimately to seek training in Europe or America rarely comes from a community untouched by the missionary. Great changes have been wrought in the environment of such a child by the impact of the evangelical Christian faith. The village from which he comes will be cleaner, the houses larger, the streets better laid out, and the conditions more sanitary than elsewhere. While he is still a little lad he will be led by his mother to the combined bamboo church and schoolhouse. A Christian teacher will induct him into the mysteries of letters, and he will begin to grapple with "the study that causes trouble for the head," as arithmetic is commonly called. There will be little lessons in hygiene, he will learn better methods of gardening, and above all the stories of the Gospel will begin their long combat with the lingering native superstitions in his heart.

It is astonishing how readily African children learn. Their memories are retentive to a high degree. Considerable numbers, therefore, pass through the elementary school of the village and leave their homes to go to the distant mission station for further training. It is from the secondary schools that the leaders of the African peoples come. It is not now an uncommon thing for the chief of the village to be a

graduate or an ex-student of a mission school and the benefit he has received is reflected in a community profoundly changed for the better.

China

By Y. Y. Tsu, Ph.D.,
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The approximately two thousand [1] Chinese students now studying in American colleges, universities, and professional and other schools have come from all parts of China and from all sections of the nation. A census, if one should be taken, of their political and religious views, of their ideals and aspirations, would show their close relation with the currents of thought and sentiment that prevail among the new intellectual class in that country.

This new intellectual class is not to be identified with the so-called *literati* or scholars who form one of the four strata into which Chinese society has been traditionally divided. It is a new social alignment within the nation, characterized by progressive thinking, the modern viewpoint, liberal culture, and multiplied interests. It includes those who are products of the old Chinese education with its strict disciplinary pedagogy and ethical emphasis but who have been influenced by the liberalizing tendencies of modern education. Among China's foremost intellectual leaders are men of this type, who combine the sturdy qualities of the old culture with the many-sided accomplishments of the new, such as K'ang Yu Wei, the famous reformer of 1898, who sought to lead the country into the path of progress before it was ready to follow, Liang Chi Chiao, China's most noted modern writer, Chang Chien, scholar, industrial leader, and municipal reformer. This new intellectual class naturally embraces the college professors, school teachers, and others who are responsible for the development of the new school system of China.

The new school system, though officially inaugurated in 1906 by imperial edict in the last days of the Manchu régime, had its beginnings in the experiments made by early reformers long before and in the work of missionary educators in the country. At the present time absorbing interest in education is manifest everywhere and the people show almost religious faith in the efficacy of modern education for the upbuilding of

[1] This estimate is somewhat widely at variance with the figure for 1920-21, cited on p. 12, as 1,443, or that for 1921-22, given on p. 16, as 1,218. It should be borne in mind, however, that both these totals represent college and university students only and the paragraph on p. 12 immediately following that in which the first of these citations appears may doubtless be applied here. See also Appendix, Table VI b, Footnote.

national and civic life. The students in the new schools form an important part of the new intellectual class. Since the Student Movement of 1919 during the eventful days of the Versailles Conference, this body of students has acquired a prestige and self-consciousness and exercised an influence for weal or woe in the affairs of the nation unknown before in the long history of China's national life.

Numerically this new intellectual class forms but a small portion of China's vast population, but it has succeeded in breaking down barriers of conservatism and introducing changes in the traditions and customs, manners of living, and modes of thinking that have come down from ages past, leavening and transforming the entire social fabric according to a new pattern. The process of transformation, however, has just begun and is far from being completed and so for the present there is before us a highly fascinating though confusing spectacle of the intermingling of elements old and new, radical and liberal, iconoclastic and conservative, illuminated with the hope of a better social order to be evolved from it.

Political Views. In political thinking, Chinese students are first patriots, then theorists. Foreign observers who witnessed the demonstrations during the Student Movement of 1919, in which the students of the country abandoned their books, put their hands to the country's affairs, and made their contentions prevail by mere weight of united strength and popular backing, declared that they had never seen a more inspiring outburst of patriotism. In the thinking and writing of the students the central theme is the salvation of their country. Everything else hinges on it. It is the touchstone with which they test a social reform, a new institution, or a new religion and determine whether it is to be espoused or rejected. It is the common experience of missionaries to find that the appeal which makes the most impression upon the audience is the patriotic one. Christianity is welcomed not so much for the character of its founder or the loftiness of its ethics or the impressiveness of its history—though they all count in the final effect—as for its practical efficacy in translating ideals into action, in imparting dynamic force to moral principles, in producing an effective morality for the public life of the nation. This is the acid test to which Christianity is subjected so far as the Chinese patriot is concerned. The finer religious values, though appreciated and not ignored, are overshadowed by the consuming demand of the national salvation.

Through a combination of circumstances and of political education in recent years, the idea of a republic has taken strong hold on the minds of the students. They cannot picture the government of their country in any other form, however preferable it may be to the present one. They

are committed to the idea of the Chinese Republic and with the courage of their conviction they look beyond the present difficulties which beset its career and visualize a worthy future to be brought about through the combined force of will and work. This is a peculiar characteristic in the present mood of our intellectual class. They realize the dark outlook as clearly as any outside observer, but instead of being overwhelmed with regret their hearts derive strength from an innate optimism that means dogged determination to see the thing through in one way or another. In the words of Dr. C. T. Wang, "The nation has made its choice and will not turn back."

This intense national consciousness is a recent phenomenon and the product of a variety of causes, not the least of which is the policy of grab and spoliation that has characterized the attitude of European governments in the last twenty-five years and the consequent series of humiliations which China had to go through. The bitter lesson has been taken to heart and in harmony with a classic saying, "A people corrupts itself before others dare maltreat it," the cause of the humiliation is being sought within rather than without.

In place of regional loyalty, which has hitherto obtained, the growing national consciousness is bringing the whole nation together in a unity that is entirely new. The improved means of communication, such as the railways and the telegraph lines, the postal system, and circulation of newspapers are also helping to break down the physical and geographical barriers that have divided the country into isolated regions. An evidence of the strength of this new consciousness is the present popularity of the "National Tongue," a simplified form of the Mandarin dialect. Any one who wishes to be considered educated wants to be able to use it and no public speaker without it can gain a public hearing as readily as one who uses it. The teaching of this new tongue in the schools is almost universal. The impetus of the movement is such that in less than a generation the various local dialects will very probably be eliminated and the new national tongue substituted. This, coupled with the movement for the approximation of the written language to the spoken tongue, is going to overcome one of the chief causes for the large percentage of illiteracy which has existed in China and do away with the seeming paradox that in a country where scholarship is much honored, mass illiteracy should be nevertheless great. For the existence of the dual system of a distinct spoken and written language, a condition like that which existed in Europe five hundred years ago, when Latin was the literary medium while the nations spoke in their colloquials, has been the great handicap to popular education and diffusion of learning.

Religious Views. The only orthodox standard by which to gauge

the religious views of the intellectual class in China is Confucianism. In Confucianism we distinguish several elements. First, there is the acknowledgment that the universe is directed by intelligence. It is governed by natural laws. To this intelligence is given the name of *Shang-ti,* translated "God," or a more impersonal one, *T'ien,* "Heaven." It is a moral power and it dispenses its rewards and punishments justly according to human desert, but in a mechanical rather than in a personal way. This theological view does not encourage personal relationship with the deity, and so in Confucianism there is no record of consistent personal prayer or private devotion such as distinguishes the Hebrew religious scriptures.

Confucius' own position on religious matters has been gathered from his scattered sayings, such as "Honor the gods, but leave them severely alone," "Sacrifice to the spirits as if they were there," "Having offended heaven, it is vain to pray for forgiveness," "How can we know about death, when we have not yet understood life?" These suggest the agnostic. "Heaven has entrusted me with a mission: what can my enemies do to my life?" seems to indicate a more religious attitude, a glimpse into the inner consciousness of the speaker in time of distress.

Agnosticism is characteristic of the Confucianist scholar. This attitude is well illustrated in the words of a prominent educator:

> To us, *T'ien* or *Shang-ti* is a collective name and stands for all that is mysterious and unexplained. The ancient people were surrounded by mysteries and they had no means of understanding them and so invented the belief in the existence of a mysterious being called *T'ien* or *Shang-ti.* The idea has persisted to this day because it has been found a useful means of social control. . . . There is in Nature the law of cause and effect, which works positively, and so there is no necessity for postulating a Personal Being in the universe dispensing rewards and punishments.

It is true that the teachings of Buddhism from India and the mysticism of Taoism have tempered the agnostic position of Confucianism and have greatly influenced Chinese literature and art, but it seems that in general Chinese thought is more practical than speculative, more ethical than religious.

Moral Training. If Confucianism is meager in religious enlightenment, it is profuse in moral teaching. According to Confucius, moral self-culture is the essence of the good life, and the goal of this life is a well-balanced character, an inner harmony, which is the counterpart of the universal moral order around us. "To find the true central clue and balance in our moral being" is the highest human endeavor. "When the passions, such as joy, anger, grief, and pleasure, have not awakened—that is our true self or moral being. When these passions awaken and

each and all attain due measure and degree—that is the moral order." The well-balanced character is described in Chinese literature as the "Ideal Man," who disciplines himself mentally and morally, who exercises moderation in all things, who is an exemplar of social propriety and culture, and the public virtues of magnanimity, uprightness, and justice. This ideal of manhood has greatly influenced Chinese thought.

The family is considered the best sphere of moral culture, and the social relationships are carefully regulated in Chinese etiquette, with their corresponding qualities emphasized in Chinese ethics. The virtue of filial piety is inculcated as the corner-stone of public and private morality. As a consequence, there is a solidarity in family life in China which is at once beneficial and baneful in its effect upon society. It is beneficial because it creates a sense of corporate responsibility in the members of the family which accounts for much of Chinese philanthropy and civic well-being. On the other hand, this sense of family responsibility may be overdeveloped to the detriment of political morality, and produce evils like nepotism.

A strong sense of personal honor is present in the make-up of Chinese character and an appeal to reason and justice never fails to call forth favorable response.

Conclusion. Reference should be made to the present intellectual movement which is sweeping over the breadth and length of China, a "Renaissance" characterized by intellectual awakening, acquisition of scientific methods of research, revolt against established traditions and conventions, and great thirst for modern learning. Its effect upon the nation's mental life is not unlike that of sunshine upon plants and trees in springtime: it fosters and quickens growth. The old mental life of China may be likened to a quiet stream, flowing contentedly within its narrow prescribed channels and meandering peacefully over the meadows, keeping the grasses green and the flowers beautiful. The new mental life of China is like a rushing mountain torrent, bursting open its embankment, and inundating the fields, washing away old landmarks and leaving new ones in its wake, in an effort to find a new level. Under the stimulation of this movement, there has been a great output of literary works, both original writings and translations of the productions of Western writers, the encouragement of research by individuals and by societies, an energetic campaign against mass illiteracy, and the popularization of the conversational style of writing. To quote Dr. T. T. Lew, who has closely studied the movement and identified himself with it:

> It has revolutionized the thinking of the students. The movement has worked upon the mental isolation of the people as previous movements have acted upon the geographic isolation of the nation. . . . The Oriental

horizon of the people, particularly of the students, is being expanded. They see problems which did not exist for them before. They acquire points of view which were beyond them in the past. They are given categories in which to think which were not at their disposal in days gone by, and they are being drilled in new methods of using their thinking capacity. . . . What is most important of all, it is leading people on to search for a new philosophy of life. The movement has again and again brought people back to the fundamental question, "What is life?" and "What is the philosophy of life?" . . . Thus far, the movement has told people that the rational life, following the principles of science working for the social improvement of the whole with eyes wide open to the problems of the present—this constitutes the gist of the best philosophy of life.

With a background that has been evolved out of the experience of centuries, and impelled by the new aspirations and yearnings which have been awakened in their hearts and minds by vast social changes, Oriental students are flocking to European and American seats of learning to quench their thirst for new knowledge. Whether they will achieve what they have set out to do will depend upon the operation of two factors: an open mind on the part of the Oriental students and an open door on the part of the Western peoples; a willingness to learn the best on the one hand, and a readiness to impart the best on the other.

European Countries

By Miss Margaret Wrong,
Secretary, World's Student Christian Federation

In considering the background of students from Europe who may be studying in America one must not take for granted a homogeneity which does not exist. Race, culture, politics, and religious outlook differ from country to country, and generalizations about "Europeans" are dangerous in so far as they are untrue and likely to raise barriers of misunderstanding. To deal adequately with the background of students from Europe involves a study of each country. At the same time students, up to a certain point, share a common experience in their university life and it is possible to find certain general characteristics.

Political. It is true that every European country has a racial problem, in one form or another, to face. For instance the republics of Latvia and Esthonia have within their boundaries Russians, who were the governing class before the revolution, Baltic Germans, who owned land and industry, and the people of the country who were the peasantry and who are now the governors. Students of these different groups do

not wish to be confused one with the other. Nor does a student from one part of the Ukraine now under Polish government like to be identified with the Poles. There are acute divisions between the people of Yugoslavia. All through Europe the Jewish question is acute; a Polish or Austrian student, for instance, will often be offended at being introduced to a Jew from his country as a fellow countryman. In this connection experience has shown that in gatherings of foreign students where introductions have to be made it is well to announce the country from which students come rather than their nationality—for example introduce "Mr. Brown of the United States of America," not "Mr. Brown, an American." Ignorance of racial divisions creates barriers which may be broken down in this country if sympathetically treated.

The average student from Europe is animated by strong national feeling, be he a White Russian without a country or a Czech proud of a flourishing new republic, or a Hungarian bitter over loss of territory and defeat. Students representing majorities in the new republics are, for the most part, full of hope and confidence in the future of their country and patriotism is frequently an incentive to study in a university, for they wish to fit themselves to enter the service of their country as civil servants, as teachers, as professional people. Students from defeated countries wish to rehabilitate them. This national feeling has a hopeful and constructive side and also its ominous side. There is little love lost between Hungarians and Czechs and Roumanians, for the Hungarian is bitter, and it is natural that German students should feel acutely the humiliation of their country. There is to be found, however, among groups of students all over Europe a growing conviction that the younger generation must look to the future and not to the past if a new order is to be established. There is a growing questioning of war as a means to any good end, and a hatred of it, beside which the attitude in America seems academic and aloof. It is important to realize the strength of national feeling and the elements of which it is made—many of which are contradictory. The supposition that the peoples of Europe are all determined to fly at one another's throats builds barriers of misunderstanding hard to break down.

Politics have played a larger part in student life in Europe than in America. In many universities the majority of student societies have political affiliations. Frequently, more especially in Latin nations, such groups are formed solely to defend and propagate the ideas of political parties and leaders. Often the intense antagonism between these political societies—representing as they do, on the one hand, the traditional monarchial theories of government, as opposed, on the other hand, to those who believe just as zealously in republican ideas—is among the more sig-

nificant facts in university life. In some countries, notably Poland, students have for generations been working to keep nationalism alive. The student has been the revolutionary, the champion of lost causes, the person willing to give life itself for an ideal. The student has been a propagandist feared by governments which are unpopular with the people. He has been continuously the opposition; perhaps that is the rôle of the student. Bitterness and love of intrigue are some of the unpleasing qualities this continuous opposition has nourished. In certain students, on the other hand, there is a fine sense of responsibility and a daring courage in upholding ideals in the face of government opposition. This political background makes it difficult for the European student to understand and accept the irresponsibility of American students in political matters.

Social Life. The typical European student has led a far more individualistic life than the average American student. European universities do not, as a rule, provide living accommodations or take cognizance of the social life of students; in consequence students live in rooms in the towns or in clubs created by themselves. The rules and regulations governing student social life in America may therefore be both puzzling and irksome to certain European students. The pressure of public opinion and insistence on uniformity is sometimes considered both foolish and harmful by them and this accounts for a certain aloofness in the attitude of the foreign student.

Material conditions of life in America are extremely luxurious as compared with conditions in Europe. This difference, which was noticeable before the War, is doubly evident now. The student from Europe may come from semi-starvation to extreme luxury. Emphasis and proportion are different and he finds it difficult to reconcile the spending of millions in sport with the realities of life as he knows them abroad.

Educational Background. A student from Vienna said to me: "In our universities students run after professors; here professors run after students." The supervision, the credit-system, the standardization, the spoon feeding are new. The European student has been accustomed to regard the university more as the Mecca of the few than the next step for the many. He has been accustomed to many hours' intense study. He finds in America much that is elementary and complains of no time to think. He is struck by the lack of reading and the absence of the intense passion for knowledge and truth. He is more advanced and correspondingly critical.

Religious Background. It is true, I believe, that the background of the European university is skeptical. There is every shade of opinion, that of the violent atheist, the agnostic, the conforming member of a church, the devout Christian. In the latter group there is a wing expressing a

conservative position not unlike that of the "fundamentalists" in America. Within the devout Christian group is often quite a close corporate life. One finds, for example in France, Protestant groups of this kind. Many students conform by going to church occasionally. This is true of Protestants and Catholics, Roman and Greek, but many will say that religion for them has little to do with daily life and that intellectually they cannot accept much of the teaching of their communion. In Esthonia and Latvia, for instance, where the majority of the population is Lutheran, many students observe a certain outward conformity but nothing more. The same impression is made by student circles in the Scandinavian countries. Large numbers of students in Europe, particularly perhaps in Roman Catholic countries, call themselves agnostics and not a few proclaim themselves atheists and are bitterly against the exercise of ecclesiastical authority.

It is well to remember that national feeling has something to do with the attitude towards Christian communions. In Russian Poland, for instance, the Roman Catholic Church has been connected with aspirations toward a Polish national life; in Czecho-Slovakia the reverse is the case; in German Austria, Roman Catholicism was the religion of the Government. One sometimes encounters in European universities this seemingly paradoxical situation: young men who claim to belong to some school of anti-religious thought, reveal an almost holy passion for individual morality and social justice. Many in these groups, if challenged with a worthy objective, an opportunity for service based frankly upon the ideals of Jesus, respond in an enthusiastic manner. The social crusader finds among these some of his ablest and most loyal friends.

Forms of expression are often a real difficulty. The students who have been accustomed to liturgical forms find hymns and extempore prayer trying, and miss the dignity and beauty of expression to which they have been accustomed. It is also difficult for students who are not Protestant to accept the tacit assumption in certain circles that he who is not Protestant is not Christian. These things make barriers.

Students from Europe demand intellectual and philosophical expositions of Christianity. Experience of life and the encouragement of independent thought have produced questions which will not be satisfied by superficial answers. Then, too, it is necessary to remember that terms are very misleading. For example, in the past year, I have been told that "Christianity" means: (a) being against the Jew; (b) the system by which the rich oppress the poor; (c) going to church on Sunday and doing what one likes for the rest of the week; (d) a fabric of wornout dogma which has nothing to do with daily life.

Behind and through an intellectual explanation and a definition of

terms, students are demanding a new way of life which shall solve social, material, international, and inter-racial relations. Indifference to Christianity means often that they see no hope there. Yet when students catch a glimpse of the spirit of Christ expressed in life they are quick to recognize it. Just in proportion as they see that spirit expressed in the life of America in social, industrial, racial, and international relations they will respond. But sectarianism and dogma will not win interest or response from the great majority. The way is open where understanding, sympathy, tolerance, a desire to have and seek as well as a desire to give is found on the part of their hosts. A religious program will be adequate in so far as it is the living spirit of Christ expressed in every department of life.

India

By Professor R. E. Hume, Ph.D.,

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The complexity of the situation is the outstanding single feature which needs to be reported. The generalization may be made without the peradventure of an exception, that from no other country do students come to the United States for study with so diversified a background as from that country in southern Asia which embraces the largest variety of languages, races, religions, and general social conditions.

The unity which India possesses is partly due to the accident of a geographical isolation, to being confined completely by surrounding water and almost impenetrable mountains. A certain governmental unity has, indeed, been imposed upon India by foreign conquerors. Otherwise the continent of Europe, with its more than two-score paramount Powers and with only two important religions (viz. Christianity and Mohammedanism), would come much nearer to presenting a unity of background than does that vast country of India, which in area is as large as Europe exclusive of Russia. As for linguistic separation there are more languages spoken in the single city of Bombay than on the entire continent of Europe.[2]

The complexity of the background of the students from India may be analyzed and further generalized, however, under the four following major considerations:

Religiously. *Hinduism* is the largest of the seven organized, historic

[2] "From this conspectus it appears that there are still about sixty distinct languages spoken in Europe."—Encyclopædia Britannica, Article "Europe: Ethnology," 11th Edition, Vol. 9, page 919.

"In Bombay, with its unrivalled geographical and commercial position, a greater variety of languages is spoken than in any other city; sixty-two different dialects recorded."—"Gazetteer of Bombay City and Island, Compiled under Government Orders," Vol. 1, page 203.

religions in the Indian Empire. In the census of 1921 it enrolled 217 millions, or two-thirds of the total population of 319 millions. This large preponderance in India itself is maintained among the students who come from India to the United States.

The practical, as well as the theoretical, difficulty of stating authoritatively and succinctly what are the distinctive beliefs and practices of Hinduism may aptly be illustrated from the difficulties reported by the British Census Commissioner in starting his chapter on Religion:

> In this country no one has any objection to stating his religion. And, if all the creeds were clear and mutually exclusive, there would have been no difficulty whatever in the way of obtaining an accurate return. But with the exception of the exotic religions, such as Christianity and Mohammedanism, there is no such thing as a definite creed. . . . No one is interested in what his neighbor believes, but he is very much interested in knowing whether he can eat with him or take water from his hands. . . . Hinduism is a most heterogeneous mixture. The term includes a complex congeries of creeds and doctrines. It shelters within its portals monotheists, polytheists, and pantheists. . . . There is a bewildering maze of sects, which overlap each other in a most extraordinary way.—General Report of the Census of India, 1911, pages 113-114.

However, for about 3,000 years there has been a definite practical characteristic of the Hindu religion, viz., the fourfold caste system. In the very earliest document of Hinduism, viz., the Rig Veda (which is to be ascribed probably to a date earlier than 1,000 B.C.) an origin from the different parts of the primeval Being is assigned to the four main Hindu castes:

> The [intellectual, priestly] Brahman was his mouth. The [princely, warrior] Rajanya was made from his arms. The [peasant] Vaisya, his thighs; the low-caste Sudra from his feet was produced.—Rig Veda 10.90.12.

The same explicit explanation may be found in the successive documents which during the course of a thousand years became the sacred Scriptures of Hinduism, notably in the Laws of Manu 1.31; 1.81; 10.45. And in the favorite "Song Celestial," the deity Krishna, who presents himself as the Saviour of men, reiterates the separate divine origin of the four castes. (Bhagavad Gita 1.13; 18.41.)

A dozen outstanding Hindu reformers protesting against this deep-seated characteristic of Hinduism may be cited,—from Buddha five hundred years before Christ, down to the Hindu Missionary Society founded in 1917, and Mahatma Gandhi since the World War. The exigencies of modern strenuous business, of course, and the tendency of modern education and of all international intercourse have been breaking up the old rigorous caste-exclusiveness. All these Hindu students, however, have been

born in some one of the four main castes, and are by the great bulk of their coreligionists relatively esteemed or disparaged simply by the fact of their birth. Yet the very fact of their having traveled abroad evidences their own relative freedom from the old restrictions, such as for instance stands explicit in the most important theological scriptures of Hinduism: "One should not go to foreign people; one should not go to the end of the earth, lest he fall in with evil, with death."—The Great Forest Treatise, "Brihad Aranyaka Upanishad," 1.3.10.[3]

Here, on the other side of the world from their original home, the Hindu students would probably be quite disinclined to discuss their individual caste-status in India. Indeed, the important fact in this connection which is to be borne in mind by all friends of theirs is the fact that these Hindu students have already risen above the chief differentiating characteristic of their inherited religion.

Theoretically almost all Hindus would avow their belief in an invisible world of Brahma, the Supreme Spirit, and in re-incarnation according to their conduct in this life.

Mohammedanism, an exotic religion in India, the youngest among the great religions of the world, is now the second largest in that country with a following of about sixty-nine millions. According to this proportion, perhaps a fifth of the students from India are Mohammedans.

They are uncompromising monotheists. Their creed is brief, clear, unalterable: "There is no God but Allah, and Mohammed is His Prophet." They have been trained to regular daily prayer,—nominally five times each day. All orthodox Mohammedans are punctilious in attending public worship of Allah every Friday in the mosque, and in their reverence for their sacred scripture, the Koran.

Buddhism, though numerically and also chronologically the third religion of the Indian Empire, is professed by only an occasional student from the Middle East,—either from Burma or from Siam. Inasmuch as Burma is administratively a part of the Indian Empire, and there are over eleven million Buddhists in the Province of Burma, the general idea is that Buddhism is still flourishing in India. But, omitting also the native states among the Himalayas, in British India proper "the only survivors of purely Indian Buddhism are the small community in the Orissa States, of whom nearly two thousand belong to that religion." [4]

The first religion in the history of the world actually to become international to any considerable degree, Buddhism was founded by the son of a Hindu rajah or ruling prince. Like Mahavira the founder of Jainism, so also Gautama the Buddha (born about 560 B.C.) renounced the pros-

[3] Hume, "The Thirteen Principal Upanishads," p. 78.
[4] "General Report of the Census of India, 1911," page 125.

pective sovereignty of his father's throne. But by his teaching and example of humility, serenity, self-discipline, gentleness, and general compassion, Buddha became the spiritual creator of the East. He has actually brought together the peoples of India, China, and Japan into a conscious sense of kinship and into the common ideal of quiet, religious restfulness. Verily in self-denying quietness has been their strength.

Sikhism is the fourth largest religious community in India, now numbering over three million followers. This faith goes back to Guru Nanak (born 1469 A.D., a contemporary of Martin Luther in Europe). He sought to reform and reconcile the two then prevailing religions of India, viz., Hinduism and Mohammedanism. The general name which he gave to all his followers was "Sikh," which means "disciples" of the one true God. They became a steadily more powerful unit. In order to consolidate them still further, their tenth Guru required them all to take a common family name, typifying their spiritual kinship and their genuine brotherhood, viz. "Singh," meaning "Lion." Ever since then, the Sikhs have been, literally as well as metaphorically, "the Lions of the Punjab." The conquest of the Punjab and its annexation in 1849 was the last accomplishment for the completion and unification of British India. The British have found in the Sikhs their bravest soldiers. Not all, but most, of the Indian students who bear the surname of "Singh" are Sikhs in their religious faith.

Jainism is another small, but remarkably virile, religious group in India, representatives of which are to be found among the Indian students in this country. It was the first personally founded religion in India. Its putative founder, born in 599 B.C., is usually referred to by his honorific appellation, Maha-vira (corresponding to the Latin cognate "magnus vir"), meaning "Great Hero." He was born a Hindu of the second caste, his father actually being a rajah. The royal son, being more devoted to religion than to worldly affairs, tried to introduce certain purer forms of religion,—notably the method of self-renunciation and asceticism, in place of the characteristic Hindu speculation and caste. Jainism has had a rather checkered career, now numbering about one and a quarter million adherents. A Jain religious monument at Mathura, however, is "probably the oldest known building in India." [5] The Jain temples at Ahmedabad and at Mount Abu are still among the choicest and most famous of India's architectural treasures. The Jains, who are found mostly in Western and Northwestern India, are largely prosperous business men. And the Jain students who have come to the United States to study have come chiefly to the schools of business in Harvard and Columbia universities.

Zoroastrianism is the smallest among the great religious groups in India, numbering in all only about 102,000. The Parsis, however (as they

[5] "Archæological Survey of India," Vol. 20, page 13.

are usually designated from the ancient religion of Persia), have the honor of being followers of the very first among the teachers and founders of religions who taught that religion is something which must be individually chosen, not inevitably inherited like family and race. Being not merely hereditary or tribal, Zoroastrianism started out to become a universal religion. And the modern Parsis have inherited a vigorous and noble theistic faith in the "Wise Lord," Ahura Mazda, even though they have not continued their founder's missionary aim and activity. In India the Parsis have been among the most progressive, public-spirited citizens and successful business men. And the representatives of that religious community who have come to this country have proved themselves among the most alert and effective of students here. It was a member of the Parsi faith who was the first Indian to be knighted by the British Crown, the first Indian to be advanced to the baronetcy, the first Indian to be elected Vice-President of the recently reconstituted national legislature. It was a Parsi who gave the endowment for the Hongkong University, to be administered under a British chancellor. It was the one Parsi among the Indian students at Columbia University who was elected their chairman when they formed themselves into a separate group from the British Empire group in the Cosmopolitan Club of the Intercollegiate Y. M. C. A. Small, but influential is the religion which has been virtually evicted from the land of its birth in Persia, and which now flourishes chiefly under the Christian sovereignty ruling over India. It is the only religion from among all that were connected with the Bible which has survived to the present day. Of one of its representatives (King Cyrus) the Prophet Isaiah (45:1) declared that he was the "anointed" of Jehovah (in the Hebrew, the "messiah" of Jehovah). Indeed a characterization which the Psalmist (23:1) used for Jehovah and which Jesus used for Himself (John 10:11, 14) is put by Isaiah in another chapter into the mouth of Jehovah himself with regard to that same Zoroastrian: "He is my shepherd" (Isaiah 44:28).

Christianity now ranks as composing the third largest religious community in British India proper. But the Christian students from India who come to this country are far more numerous than in proportion to the relative size of the Christian community in India. More than half of the 4,754,000 Christians in India are Roman Catholics. However, without a single exception known to the present writer, all the Indian Christian students who come to this country are Protestants. The Protestant Indian Christians who are connected with British and Continental Missionary Societies, naturally follow the national connections of their respective denominations when seeking foreign study. But of the 6,020 foreign mis-

sionaries in India,[6] considerably more than half are Americans. Accordingly, a quite disproportionately large number of the Indian students who travel to this country for study, have sprung from American Missions in India.

Christianity in India, although it is being propagated by some 134 different foreign missionary organizations with headquarters outside India, has advanced notably away from those imported dividing lines. More than in many other foreign mission fields, there has been accomplished among Indian Christians a breaking away from ancient foreign sectarianism. In the South India United Church, Indian Christians have deliberately severed connections from the foreign groups which had originated them, and have formed a notably strong and effective group of their own. A similar effort is nearing completion in the organization of a North India United Church.

Accordingly, the Indian Christian students here, while they represent an unusually close relation to Protestant Christians in this country, are not much concerned with the differences which exist among American Christians.

Summarily, the students from India are probably the most variedly, yet intensely, devoted to religion of all the national groups in the country. Not even with American Christian students can a conversation be so quickly, naturally, profitably turned to the subject of religion as with the students from India. To whichever of the seven different religions they may belong, practically all the students from India would agree in believing in the religious necessity and efficacy of prayer, in the existence of a superior realm of reality above the material, and in the sure expectation of a future life. Some things which they really need to be taught are the very things on which they will be quite ready to acknowledge that their knowledge is incomplete, viz., how to pray with most effectiveness, how to behave oneself concretely towards the Supreme Power of the world, and how to prepare oneself for a future life which shall be ever so much superior to the quality of the present life. The students from India will prove themselves quite as ready as any other group to argue and debate and rebut a censorious attitude. But probably the students from India will also prove themselves more ready than any other group to respond to sympathy, appreciation, evident helpfulness, and personal friendliness. A genuinely self-sacrificing, serviceful love, which is the prime practical characteristic of the true Christian, will prove wonderfully winsome and successful, when coupled with an intelligent acquaintance with the religious background of the students from India.

[6] "Directory of Christian Missions in India, Burma and Ceylon," Fourteenth Edition, November, 1924, p. v.

Politically. Of course, all the students from India come from under a foreign rule. Yet in this respect, as well as in regard to religion, they differ decidedly. A large majority of the Parsis are pro-British, because they have been persecuted by Mohammedans, and barely tolerated by Hindus, while by the British they have been genuinely protected and advanced. Probably of no other religious community in all India can it be said with such general uniformity that they stand openly for the British Raj without sore criticism. Even among the Indian Christian students there is to be found some rather bitter invective. Probably many of the Indian students in this country hold the position which the present writer believes that most of the intelligent, steady, balanced, really dependable people in India also hold towards the British rule, viz., that, despite a certain slowness of progress and despite certain outstanding lamentable instances to the contrary, the British rule has given to India a measure of justice, unity, and progress which India had never before enjoyed, and which India would not have obtained from any other administration; consequently the very best course at the present time is for India to continue to be a constituent member of the British Empire, but definitely looking towards the time when India shall attain unto a status of representative self-government like that enjoyed by Canada and other parts of the British Empire.

However difficult is a generalization concerning the attitude of the Indian people and of the Indian students in their appraisement of the British rule, there is not the slightest question but that the students of all religious and political groups are a solid unit in their love of motherland and in their ardent longing for the achievement of a national life which shall be the equal of the best national life to be found anywhere in the world. It were a hazardous question to ask an Indian student: "What do you think of the connection of India with Britain and the West?" But it will be a question at once searching and uplifting to ask any and every Indian student in this country: "How are you planning to use the education which you have acquired abroad for the uplift of your motherland when you return to India?" And it will prove more revealing of themselves and more profitable to ourselves to follow up the inquiry further: "What and who have proved to be the greatest helps that India has received from abroad? What now can we of America do to coöperate with the progressive element in India looking towards a splendid national life? How can we help you to acquire an increasing measure of that sense of loyal devotion and personal self-sacrifice to the common welfare of all India which is requisite to a strong, balanced, growing national life?"

The political situation is as complex and difficult as is the religious

situation in India. But the students of India are genuinely keen for both religious and political idealism.

Socially. The most brilliant and aspiring young men in India, when they seek for a quick advancement in any sphere, whether governmental, educational, or business, go to Great Britain for that higher step. Certainly there has been spread abroad in India the idea that somehow it is easier for a young man without money or without a "pull" to get ahead in the United States than in Great Britain. There exist very few fellowships or appointments of any kind, like the few maintained by the Gaikwar of Baroda, whereby Indian students come financed.

General "opportunity" is unquestionably the great attraction. And undoubtedly there are more opportunities in this country than in Europe for a poor young man, even for a "failed B.A." to mount socially, intellectually, and every other wise than he could in India. If it is a delicate question to inquire of any Indian student concerning his position religiously, politically, or socially in his homeland, there is absolute assurance that above all else in this land the desire of his heart is for "opportunity." Give him opportunities of every kind,—information, incentive, personal friendship, and the Indian student will respond with alacrity. And on this side, too, the Christians in the United States will find it to be one of their great opportunities, sources of information, incentives, and responsibilities to converse with, and variously to help, these students from India with their varied background and foreground.

Morally. The students who come to this country from India are wide apart as regards their religious beliefs and historic backgrounds, as regards their political abilities and disabilities, and as regards the social opportunities which have been enjoyed in India under their professed ideals and under actual economic conditions. But as regards their moral needs, they are all one. Not one of them, unless he is a Christian, believes that the Supreme Being in the world is an omnipotent loving Father-God of whom human beings all may be regarded as His beloved children, growing into His own likeness of perfect moral personality. Not one of them has had in his national history a personage like unto Jesus Christ, whose own life and character serve as an example and a behest for the noblest life individually and socially.

Uncensoriously and with abounding sympathy, the students of India with their varied religious, political, and social backgrounds, need a mighty moral empowering in order to enable them to reach either their own or our own highest ideals. They need a mighty moral empowering in order to enable them, on their return home, to mediate to their countrymen the fullest benefits of any technical or general education which they have acquired in the United States.

Japan

By Arthur Jorgensen,

Student Secretary of the Young Men's Christian Association, Tokyo, Japan

Some distinction must be made between two groups of Japanese students now studying in America. One of these groups, the undergraduates, is a gradually diminishing one. Undergraduate study in America or any other foreign country will not long continue to appeal to a very important number of students. Such a course is discouraged by practically all who are conversant with the issues involved. Unquestionably Japanese universities can better lay the foundations upon which the youth of the country are to build their careers.

The second group is composed of post-graduate students. Of these there is bound to be a continuous stream flowing into our American universities. Though this group may never become very large, it is likely to expand somewhat within the next few years, and whatever its size it will always be composed of men of promise in their various specialties. They constitute on the whole a very select group of mature men, as a rule graduates of the leading universities of the country, and thoroughly imbued with the scientific and humanistic spirit. They are generally marked with the great reserve that characterizes cultured Japanese. For this reason they may have some difficulty in impressing upon Americans with whom they associate their eagerness to acquire all that is best in America. This eagerness will, however, manifest itself with the least encouragement.

When these students reach our shores they are not only eager to learn, but on the whole they are kindly disposed towards our culture and our achievements. A recent editorial in the leading English daily of the Far East on the subject of "Racial Contacts," touched on this point in these words:

Knowledge of the West has had, up to the present at least, great practical value for the Chinese and Japanese. Those who cross the seas to our Western lands are almost invariably driven by something much more concrete than just seeing us. (This in contrast to the Western tourist in the East.) Having gone to our shores with definite purpose, they usually remain long enough to get impressions that bear some relation to realities. That they go as learners is of more than passing significance. There is no noteworthy group coming to the East with a like purpose. As a result of this eagerness to learn from the West, there is in Japan as well as in China a considerable group of men, considerable in quantity but much more so in the quality of their influence, who are not only prepared but eager to interpret intelligently, and as a rule favorably, the civilization of the West.

The problem of background is one of peculiar difficulty in Japan where within a half-century there has occurred one of the most memorable revolutions in national history of which man has any record. How much of the present is new and how much is old, not merely organically but intellectually and even spiritually, are questions upon which there exists the greatest difference of opinion even among those who are thought to be well informed. External changes having been so unmistakable, it is very easy to overestimate the extent of the inner changes As is well known, for more than seven centuries the profoundest influence in Japanese life was exerted by a system, continuing to this day as a powerful spiritual momentum, known as *Bushido,* meaning loosely the way of the military knight. Specifically *Bushido* was the code of the *Samurai,* the warrior class of Feudal Japan, but the spirit of the teaching permeated to the remotest corner and to the heart of the humblest subject, of the Mikado's domain. Doubtless many of the Japanese students in the United States are the blood descendants of the *Samurai,* but even where this is not the case, they are inevitably the spiritual progeny of *Bushido.* Though many changes have swept over Japan since Dr. Nitobé wrote his now famous book on this subject, I believe it is still appropriate to quote one of his fundamental conclusions: "Scratch a Japanese of the most advanced ideas, and he will show a *Samurai.*" *Bushido* engendered certain qualities which are still dominant in Japanese character. It took up and gave new life as well as new form to the conceptions of loyalty taught by the religions of the country. It had a large part in creating and directing the Japanese conception of and devotion to form, a conception that permeates life to the core. The ceremonial of daily life, as well as of more formal occasions, is the product of *Bushido.* This accounts for the difficulty many Japanese have in comprehending the excessive informalities of American life, informalities that strike them as not only extremely unconventional, but at times even as evidence of lack of polish or refinement. This sense of form and conventionality is of course what distinguishes art. Not only so, but it has permeated the so-called lowest classes, until the crudest country bumpkin is, paradoxically enough, the very embodiment of good manners. As just suggested, it was *Bushido* that enhanced and gave new direction to the idea of loyalty that already existed as a result of the combined influence of Shinto and Confucianism. In fact, its penetration of Japanese life was so complete that those who are best informed maintain that intellectual and moral Japan is largely the creation of *Bushido.* "Unformulated, *Bushido* was and still is," says Dr. Nitobé, "the animating spirit, the motor force of Japan."

Shinto, Buddhism, and Confucianism are peculiarly intermingled in the religious history of Japan. Nominally, the last of these has almost

disappeared. Only rarely does one hear a Japanese speak of himself as a Confucianist, though many acknowledge with gratitude the influence of Confucian ideas upon their moral character. Speaking of Japanese students generally, and especially of such a group as comprises those studying abroad, it may be said fairly that their religious affiliations are almost entirely nominal. Religion carries on among them mainly as a tradition. Despite this fact they are very open-minded, especially when it comes to an objective study of Christianity. Whether or not this open-mindedness continues or takes on the form of a more lively interest, depends very much upon the impressions they gather of Western life during their sojourn among us.

The Japanese people as a whole are often described as sentimental and idealistic. On the other hand there is also a great deal of truth in what a noted Japanese scholar said recently to the effect that the great masses of the Japanese people are practical and realistic in the sense that they live pretty close to the ground. Even materialism does not alarm them for the reason that they have never differentiated, much less juxtaposed, the material and the spiritual in anything like the degree that we have in the West, especially where Christianity is dominant. Their religions are in the main doctrines of this present life, attempts to soften and make endurable to the masses their frequently hard and all but unbearable lot. This is done not so much by reference to future rewards as by inculcating the stoic virtue of patience and the practical wisdom of fatalism. The tendencies to personify and to deify are aspects of the common man's outlook upon nature and the human spirit which afford him profound inner satisfaction without transporting him to realms beyond the skies.

There is a very signficant tendency which touches the religious outlook of a not inconsiderable group of thoughtful students. I refer to what is frequently spoken of as the Buddhist reform movement. It is important to observe that this tendency towards reform in Buddhism is largely, if not wholly, outside the limits of organized Buddhism. It gets its main impulse from the eager spirit of thoughtful young men, many of whom are in the universities, who believe in the essential spirit of Buddhism, but who see no hope for that spirit so long as it is encased, so to speak, within the rigid forms of organized Buddhism. While many of the severe critics of Christianity in the West remain affiliated to the Church, such is rarely the case with the leaders of the movement for reform in Buddhism. Temple Buddhism, say these men, is almost wholly bad, a solemn travesty on the inner spirit and possibilities of the Buddhist faith. Perhaps one needs to recall at this point that severe critics not infrequently go too far. They revolt instinctively against the minutely doctrinized thought and the highly ecclesiastical institutions of dominant Buddhism.

The life and thought of Japan to-day are in a seething ferment. This is more marked than at any time since the early 70's when the modern era began. The result is a spirit of inquiry and disillusionment which, especially among students, verges on revolt. Politics, economics, and science have played the leading rôles upon the stage of Japanese events during recent decades. Along all these lines there has been revealed a quite remarkable inquisitiveness. Comparatively speaking, the fires of religious thought and of philosophy have burned pretty low. The leaders of Japan have almost been obliged to let these rest while they have attempted to work their way through the more apparently pressing problems of social, economic, and political organization.

The struggle between the liberal and reactionary tendencies in Japan has been growing more intense during the past few years. With few exceptions the students are pronouncedly liberal in their sympathies, although of course this does not mean that they are opposed to a monarchy.

In this connection a fascinating sidelight into the seething cauldron of Japanese thought is afforded by a study of what the leading book stores that deal in English books are selling to the public. The books in greatest demand are, broadly speaking, those on social and economic subjects. The books of Norman Angell, Bertrand Russell, H. G. Wells, J. M. Keynes, James Bryce, Karl Marx, and Kropotkin disappear from the shelves of the great Maruzen book store like hot cakes on a frosty morning. The manager told me that it was virtually impossible to keep some of them in stock. This he said was particularly true of two books by Bertrand Russell, "Roads to Freedom," and "The Principles of Social Reconstruction." The freedom and boldness of thought that mark these two volumes as well as the writings of some of the other men mentioned above, are well known. The man in charge of the English department in the largest book store in the country gave it as his judgment that at least half of their sale of the books described was made to students. The more mature of these students, such as those who go abroad for study, know fairly well what is going on in the world of ideas.

Until recently the opportunities for intercourse between men and women students in Japan were practically nil. Gradually the old conventions are being broken down, but even yet there is little free intercourse. One of the things which Japanese students, therefore, most appreciate and desire in America is the opportunity to make the acquaintance of cultured women.

The perplexing problems precipitated by the expansion of industrialism are also giving concern to many of the Japanese who come to America. They are eager to find effective means for solving these problems and are frequently disappointed by what seems to them the failure of American

Christians to make their religious faith function freely in industrial and business life.

Latin America

By S. G. Inman,

Secretary of the Committee on Coöperation in Latin America, New York

On a recent visit to Buenos Aires the writer found himself in company with a remarkable circle of intellectual leaders in the private library of a professor of the National University. He found that these men were equally at home in the discussion of any of the great international problems facing the world and that they spoke fluently most of the modern languages. He was shown about the library, a collection of sixty thousand volumes made by this university professor. He was asked if he cared to see his host's "five foot shelf," and was led to a table about five feet long in the center of the library. Every book on the shelf was written by the professor himself. When he again called on this professor, he was shown the latter's unpublished works, covering a shelf several feet long. There is a remarkable circle of intellectual leaders in every capital city of Latin America.

Suppose on that evening, when talking to those professors, one had had the temerity to introduce the question of religion. What do you think would have been the result? Those gentlemen probably would have looked at their visitor in astonishment and said: What! You, who come from a university, introduce into this company of scholars an old, worn-out subject like religion? Why, it is religion that has brought us to where we are. It is because of religion that we have so many revolutions, that so many of our people are unable to read and write, that we have made so little progress. In the name of all that is good and great, deliver us from religion!

On another occasion in this same city, the writer met three distinguished literati at dinner. One of them is probably the best known author in South America to-day, editions of whose works have run to a half million copies. Another was a justice of the Supreme Court of Argentina. Another was formerly the Director of Secondary Education in Argentina. From eight to twelve o'clock this group discussed the question of religion. All present were close enough friends and understood one another well enough so that they laid aside all reserve and got down to fundamentals. After four hours of discussion with those gentlemen, one felt that it was almost hopeless for an Anglo-Saxon, with all his background, to understand the Latin American, with an inheritance and environment so different!

During the discussion one of the gentlemen arose from the table and said: "When you ask us to be religious, you ask us to be immoral. Religion is organized evil and we will have none of it. I am against it and I will die fighting religion." Another accompanied the writer to his hotel, which was facing the plaza whereon is located also the beautiful Cathedral of Buenos Aires. We walked around the plaza for an hour. Every time we passed the Cathedral this man would shake his fist at *aquella cosa*—"that thing!" "That thing" this man hated as he hated poison, because he said it was against all the social and educational and economic reforms that he believed necessary for the upbuilding of his country.

Such men as these are the teachers of the Latin-American students that come to the United States. It would not be fair to say that all university teachers take that attitude for there are some who are loyal supporters of the dominant Church and others who believe in Protestantism. But the great majority are either indifferent or hostile to the Church. It is very evident that to understand this attitude of the educated classes we must look into the historical background which has produced such a condition.

Latin America's Social, Moral, and Religious Heritage. The Iberian colonists who went to Latin America themselves were of widely divergent extraction, being descendants of the invaders who, in successive centuries from three continents, swarmed into the Spanish Peninsula. The viewpoint of the colonist was more predominantly Oriental than Occidental. This strong Oriental influence is seen to-day in many ways,—the seclusion of women, the love of the philosophical and mystical, the roundabout way of approaching a question, the emphasis on correct form rather than true statement.

The national complexity of the Latin Americans, explained by their historic origins and heritage, is reflected in moral standards and social ideals which are quite different from those of North America. Account must be taken of this in all attempts at religious approach. The ruling class has adopted and imposed the language, the customs, and the soul of Latin culture. Law, religion, and the sense of the artistic have emanated through Spain and Italy; rationalism, socialism, poetic sentiment, and republicanism have come largely from France. It is only recently that this Latin spirit has sought to accommodate itself to the utilitarian realities of Anglo-Saxon, Teutonic, or North American commerce. South American litterateurs make glowing acknowledgment of the great influence of France upon the new democracies. It is the Latin spirit only which can point the way to a knowledge of Latin-American character, Latin-American culture, and Latin-American conscience.

The occupation by Christianity of the new Hispanic world was neither inaugurated nor directly controlled by the Roman See. In the militant, ecclesiastical autocracy of the Iberian monarchs from Ferdinand to Philip III, the task of peninsular government, of colonial expansion, and of the defense and propagation of the established religion at home and abroad were inseparably related. Then the type of Christianity transmitted to the oversea lands was, necessarily, the mediæval orthodoxy of Spain. After the manner of Charlemagne and Vladimir, the conquerors frequently gave the Indians the option of war or submission to the Roman faith. When war was accepted and the Indians had been reduced, they were enslaved and baptized.

The political isolation, intentionally absolute and actually almost complete, in which, through Spanish and Portuguese control, the transatlantic colonies were so long held as regards the rest of the world, is another experience of important relevancy to the right understanding of religious conditions in the present Latin America. The government restriction tended to make the intellectual isolation of the colonies as complete as their political allegiance and their commercial dependence. Education was committed to the hands of the clergy. General, and especially primary, education was conspicuously neglected.

Spain threw a whole continent into conventual seclusion to defend and preserve the Roman Catholic faith. Through circumstances, therefore, outside of her own determining, Latin America was separated for three centuries from the great centers and currents of liberation and reform—intellectual, social, and religious—which arose in Europe and flowed from it from the sixteenth century onward. Latin America inevitably bears to-day the effects of her long isolation, in institutions and attitudes which are all her own. Lord Bryce has named as Latin America's "grave misfortune—absence of a religious foundation for thought and conduct."

Latin America and the Roman Catholic Church. In achieving political emancipation the colonies at first preserved their loyalty to the Roman Church, despite the fact that that Church was the chief instrument of Spain's repressive régime. But freedom of conscience and of worship was implicit in the forces that made for democracy. The principle of religious liberty and toleration, although not universally understood and observed in Latin America, is now established by legal enactments in every one of the republics. Yet, notwithstanding this important fact, Roman Catholicism still preserves, in varying degree, the aspect of a state religion. Almost the entire population of Latin America is returned by government census as Roman Catholic. In general, the Roman Church regards itself as adequately occupying or preëmpting the entire Latin-American world. The attitude, unfortunately, does not fully represent

the real situation. Abundant evidence establishes the fact that the vast statistical membership of the census reports is largely nominal and superficial. That there are immense and growing defections from the Roman Church, not only in inward conviction and sympathy, but in outward allegiance and conformity, is patent beyond contradiction in every Latin-American land.

Whatever else visitors to Hispanic America may notice, they are practically unanimous in their observation of the lack of religion in those countries. In former times this indifference or hostility to Christianity was noted only among the men of the more cultured classes; now it is spreading to the educated women and in a large degree to the workingmen in the cities. As a recent observer puts it:

However the religious question is to be settled, it remains to-day the greatest problem of South America. Until it is solved every South American republic is likely to witness from time to time such scenes as those recently enacted in Chile, where crowds of its best educated young men marched night after night through the streets of its capital city deriding, mocking, and insulting the Church to which the nation belongs.

The Student Class Leading the Attack on the Church. That the student class is leading the attack on the Church signifies that it is in the college and university centers of South America that religious indifference is most marked and sentiment toward the Church most hostile. García Calderón, of Peru, recently said:

We do not find in Latin America either an elegant skepticism, a puritan religion, or even a mysticism like the Spanish. Her Catholicism is a limited and official religion. We are witnessing the decadence of traditional religion. The Church is being converted into a bureaucratic institution. Its convents attract only those of the inferior classes. The robustness of creative convictions, which is the strength of the Biblical men of North America, the deep interest in human destiny, the stern sense of duty, the realization of the seriousness of life, do not disturb Latin-American Catholicism. . . . In the Latin South, only a renovated and profound faith can give to accumulated riches a national sentiment.

Sr. Calderón's reference to the lack of emphasis placed on morality by the Church has an important bearing on the students. This has been followed largely by an apparent indifference of all classes to this matter. The dean of a law school recently declared that the faculty had nothing to do with the moral life of the students. There are no dormitories. Students from out of town may live in a boarding house or may club together with other students in unsupervised quarters which too often have women connected with them, or they may live in any way, attending

classes or not as they see fit. There are, of course, notable exceptions to this rule, institutions in which individual professors and officers of a university take a personal interest in the lives of the students.

The Director of the National Library of Peru, Dr. Deustua, says:

> Spain conquered Peru only to enrich herself, organizing a colony in which all, absolutely all, looked toward this end. . . . When we attained our political liberty, the leaders of the Republic, without preparation for political life directly opposite to that of the colony, without force to create new forms of life, without other models than those offered by Spain, continued the same utilitarian régime which had originated all the disasters of our national life. Morality, true morality, has not reigned in the higher circles, and the country, which needs a heroic and continual struggle to grow into a real entity, free from the past, has swung from a dictator to revolution, which has engendered reciprocally the same political evils. This is why we find ourselves to-day stripped of real civilization—not because we find ourselves without powerful industries, exploited a thousand times by commerce, but because we find ourselves without the moral power necessary to organize ourselves and govern ourselves as a free people.

A New Interest in Morality Among University Men. A remarkable book recently published, "Moral para Intelectuales," written by Carlos Vaz Ferreira, professor of philosophy in the University of Montevideo, is significant as showing a new interest in morality among university men. He does not advocate Christianity, however, as a means of obtaining moral improvement.

If the Latin-American student is generally prejudiced against the Roman Catholic Church it would be a great mistake to conclude therefore that he is favorably inclined toward the Protestant Church. The opposite is more usually true. He often brings with him a deep prejudice against Protestantism with its cold and formless worship as a kind of ally to North-American imperialism, which he has been taught is working to devour his nation.

It would not be fair to give the impression that all Latin-American students are indifferent to religion. Some devout, spiritually-minded Roman Catholics are found among them. Others are loyal to the Church because they feel that it is a part of loyalty to their Latin civilization. There are also a small but growing number of students from Evangelical schools being sent to the United States.

General Attitude Toward the Church One of Indifference. In the great majority of cases, it may be taken for granted that the Latin-American student in the United States does not regard ecclesiastic connections as of any importance in giving him strength to attain that moral, intellectual, and spiritual acumen for which he is supposed to have come to this country. The indirect argument of service, of hospitality, and

of sacrifice for a cause will have far more weight than ecclesiastical or even philosophical discussion.

The Near East[7]

By S. Ralph Harlow,

Formerly General Secretary of the Student Volunteer Movement for the Near East,

and

Philip K. Hitti,

Professor in the American University of Beirût

An American Background. In an attempt to sum up the background of the student who comes to us from the Near East it is necessary to keep in mind that he usually has already spent some time in an American environment on a campus of an American educational institution in the Near East. He may be a Syrian and have spent several years in the American University at Beirût; he may be a Turk whose education from childhood has been in connection with Robert College at Constantinople; or if he is a Greek, he has possibly studied in the International College at Smyrna; or he may be an Armenian from St. Paul's College in Tarsus.

If he has studied in an American institution in the Near East he comes to this country with many American ideas and ideals already permeating his thinking. He is all too apt to think of America as a land where ideals of justice and righteousness and truth are held in universal esteem and where the great spirit of democracy is in evidence on every hand. He is pretty sure to feel that America is a Christian country and that reverence for religion is part of the very heritage of the land. Many of the young men and young women who come to this country from these institutions have already been active members of the Y. M. C. A. or Y. W. C. A.; some of them have been members of the Student Volunteer Movement and have taken the pledge of the movement to make Jesus Christ supreme in the life of the Near East. They come expecting friendly outstretched hands and when they come in contact with any friendly spirits their hearts respond eagerly to such expression of Christian fellowship. They must go through some pretty severe shocks as they begin to analyze critically the life of America, but if they have had a warm personal Christian experience and if they come in contact on their college campus with earnest Christian students and friends, they will be able soon to reinterpret America's life and to differentiate between the good and the bad. Unfortunately some of them find themselves in an environment almost hostile to the Christian ideals which surrounded them on the campus of the

[7] Two independent articles are here combined under one heading by the editors.

American college which they attended in the Near East. Grateful indeed is such a student for one understanding friend whose Christian ideals and fellowship he is permitted to share.

There remains, however, a great number of young men and young women from the Near East whose lives have been but superficially touched by the appeal of Christ. There are many who feel hostile to Christianity. To most of the students in the Near East, Moslem and Christian alike, politics and religion have gone hand in hand and had little to do with morals. To a Greek, being a Christian has meant being a member of the Greek Orthodox community. He may cheat, he may lie, his life may not be moral, but he can pass muster as a member of his race and community. Let that same man change his mode of living, seek to tell the truth, to live a pure life, to join the Protestant fellowship, and he will suffer persecution and be looked upon as a renegade by his race. In a somewhat lesser degree this holds true of the Armenian who separates himself from the national Church. When we come to the Mohammedan, the rule holds with fixed rigidity. Provided he wear a fez and call himself a Moslem, he may be licentious and corrupt and yet be held in far greater esteem than were he to become an unselfish patriot, a man of integrity and pure life, but acknowledge that it was through Christ that he came into the better way of life. In the latter case he will be stoned, spit upon, and denounced as a traitor and men will think that they do God service to kill him.

The Moral Background. To the man of the Near East it is almost impossible to dissociate politics and religion and neither has much to do with morals. The moral atmosphere in which the young men and young women of the Near East grow up is conducive to insincerity, bigotry, and impurity. One never expects in the marketplace to be told the truth and the clever man is the man who can cheat his fellowmen most successfully. The double standard is carried to the limit. Men are not supposed to live pure lives, and among the Turks there is no mingling of the sexes after the age of twelve. The only women that a Turkish boy over twelve can see unveiled are his mother, his sister, and in rare cases, his first cousins. Among the Christians the separation is less rigid, although there is nothing of the free social life which is such a blessing and such a menace in our own land.

The thought life of adolescence in the Near East is strongly influenced by the French type of novel and story. The best Turkish popular literature is full of suggestions which make it unfit for reading in a community that strives for moral character. One cannot say much more for the popular literature read by young people of the Christian communities in the Near East. Where the literature read is not morally degrading, it is

thoroughgoing in its agnosticism and atheism. A large percentage of the students in the Near East are acquainted with German and French philosophical writings of the destructive type. These students are not real philosophers; they have merely skimmed the surface and they have hardly reached maturity to think for themselves.

Religion. Unfortunately religion as presented by the spiritual leaders and by the organized church has the tendency to increase their distrust of all that goes under the head of religion in so far as religion has to do with reality and with the problems of life. They may be fanatical Moslems or fanatical Greeks but they will freely and superficially argue against all the fundamentals on which belief in the spiritual is grounded. Faith, prayer, immortality, God, they brush aside with a wave of the hand, and commit religion to old women, to children, and to superstitious peasants. They are astonished and amazed when they first discover religion can be interpreted in terms which have meaning to the minds of modern men who accept all that modern science has to offer and who are not afraid of truth. Books such as Fosdick's "The Meaning of Faith," "The Meaning of Prayer," they read with great interest and a large proportion of the Christian leadership in our Student Movement in the Near East has come from among students whose superficial agnosticism broke down before the presentation of a vital Gospel interpreted in terms which had meaning to them.

Whether a Sunni (orthodox) Moslem from Turkey, Asia Minor, Syria, Palestine, or Egypt, a Shi'ite[8] from Mesopotamia or Persia, or a Druse[9] from Lebanon, a Mohammedan is born to his religion just as an American is born to his nationality. His religious community takes the place of the State for him. It is therefore hardly possible to meet a Moslem student who does not profess Islam—no matter what the real nature of his inner belief may be. To him there is no choice in the matter. His religion is a sort of nationality.

This intensity of community feeling furnishes a bond of union among Moslems everywhere, and is one of the main features of Islam. It makes the originally Mongolian Turk a brother of the Aryan Persian, and reduces both into terms of equality with the Semitic Arab or Hamitic African. This equality is not only religious, it is social. But it is not universal in its scope. All those outside of the Moslem fold are looked upon as inferior beings to be treated according to a different code.

Most of the Moslem students in the United States must have come under the Christian influence of some one of the American high schools

[8] A follower of 'Ali, Mohammed's son-in-law and the fourth caliph.

[9] Druses are a schismatic Mohammedan secret sect numbering some 50,000 followers.

of Syria and Lebanon or of the dozen American colleges of Constantinople, Smyrna, Cairo, Assiut, Beirût, Tarsus, 'Aintab, Marsovan, and Harput. They may unconsciously read Christian ideas into their Mohammedan doctrine; but in all cases their old faiths are retained. Moslem students are conservative. They carry with them the consciousness that their religion is superior to other religions—not excluding Christianity. For is not their religion the true and only form of monotheism as compared with polytheistic and trinitarian Christianity? It believes in one God—Allah—inculcates prayer, fasting, pilgrimage, and almsgiving, considers Mohammed as the last and the seal of the prophets, acknowledges Adam, Noah, Moses, and Jesus as pure and inspired prophets.

Not only is Islam a democratic religion, it is a human and rational religion. Hardly anything is ascribed to Mohammed which raises him into the realm of the superhuman.

Pride in Historic Heritage and Achievement. Is there anything in the Christian annals that in their eyes compares in glory and splendor with the rise of the rule, the spread, and the cultural attainment of Islam? One hundred years after the death of the Arab orphan—the illiterate son of the desert, the treble founder of a church, a nation, and an empire—his followers were the masters of a state extending from the shores of the Atlantic to the highlands of Mongolia and India.

In the Middle Ages the Moslems were the only bearers of the torch of civilization in Mediæval Europe. The culture of the Crusaders was crude and primitive compared with that of the Saracens.

Of all these facts the Moslem student is always conscious, although he can not very well deny the present industrial and military supremacy of the Western Christian nations.

Religious Aspect of Morality. Moslem morality is an aspect of religion. It is incumbent on one to be moral not so much because it is expedient or fashionable or scientific but because it is his religious duty. Mohammed, however, was a many-sided personality, and it is possible for a follower of his, who is sensual or scheming, to find in Mohammed's life ample justification for his conduct. Another moral handicap upon the life of a Moslem results from the fact that he is required to make a distinction in his attitude between those of his own faith and those who are not. Nor are the standards of veracity on a par with those of the Christians.

Temperance. It is to the credit of Islam that it not only inculcates temperance as a theory but enforces it in practice. Moslem students, like all other Moslems, know little of drinking, gambling, or other vicious games of chance.

The Moslem Family. The patriarchal principle with its accompany-

ing conception of woman as an inferior being forms the basis of the Moslem family. Moslem women live in seclusion and behind the veil. Polygamy is practised and divorce not uncommon. The children and the weak are not held with any special regard.

Political Reaction Against the West. The Moslem world of the Near East is at the present time in a state of mental reaction against things European or Western. It is embittered and humiliated as a result of the Great War. Theoretically the Moslem state and religion are inseparable. Religion, law, and science are different aspects of one and the same thing. To the young Moslems the victories of Mustapha Kemal have brought fresh hopes and a promise of liberation from Western political domination.

The Rising Tide of Nationalism. In the face of the many conflicting ideas coming from the West that confront the Moslems of to-day, the thoughtful Moslems often stand aghast. They are puzzled as to what to take and what not to take. Of one thing, however, they are sure: they are adopting the modern spirit of nationalism. They want to live their lives in their own way and free from foreign hindrances. The Christian minorities—Greek, Armenian, and Christian Syrian—are regarded with distrust and deep-rooted hostility. The Moslem community will be better off without them. If they are not killed off, they are driven out of the Moslem land.

The whole Near East is at present in a state of turmoil and confusion; and its students reflect this spirit. They are nationalists to the tips of their fingers and one of the first evidences of the vital influence of the Gospel in their lives is a waning of an un-Christlike emphasis upon nationalism. The history books used in the Turkish schools are nothing more nor less than the glorification of war in which the praises of the warrior are heard above the clash of swords and the sound of trumpets. Deliberate hate propaganda runs through the pages of these books and in the signs and posters used in the schools, and in publications. This nationalistic spirit, in which hatred of other races is a keynote, is found everywhere. One cannot exempt the Christian races of the Near East. Through a narrow interpretation of history their posters and books seek to awaken nationalism of the kind that is opposed to the development of world brotherhood.

In politics, in morals, and in religion, the so-called Christian powers have done little to help make for righteousness in the Near East. Economic expediency and moral deficiency have dominated foreign policy in that land. The chief influence to work for righteousness has been the American missionary endeavor. The hopeful sign has been the almost eager response in the missionary schools and colleges to the Gospel message pro-

claimed not in terms which contradict the truths of science but in harmony with those truths. Before the terrible catastrophe which has practically swept our Student Movement into the grave or into exile, there had been developed a strong Student Movement in the Near East. Many students trained in this movement are now studying in this country. If in the future in Greece, in Constantinople, in Syria, or in any other part of the Near East, the way shall again open for the spreading of the Gospel message, these young men and young women will be in the forefront of the effort. Whatever is done to strengthen and to help them in these days, may be the very seed from which a harvest shall yet spring up in that land where the blood of the martyrs has flowed so freely since first the Church was founded in the shadow of the Cross.

The Philippines

By Ernesto J. Carballo,

Secretary for Filipino Students, Committee on Friendly Relations among Foreign Students

Space does not permit us to go into the details of the religious history of the Filipino people. With the exception of their Mohammedan Moro kinsmen of the south and the several semicivilized tribes of the mountain and interior regions, the Filipinos all claim to be Christians. In this article we shall attempt to explain the religious experiences which they offer as justification for this claim.

The Historical Religious Background. Practically all the Filipino students that come to this country belong to the different denominations of the Christian Church. We need not, therefore, concern ourselves with the part that Mohammedanism in the south and primitive worship among the semicivilized tribes of the mountain regions play in the religious life of the Filipino student. The Filipino students in this country fall into one or the other of the three groups of the Christian churches in the Philippines, namely, the Roman Catholic Church, the Filipino Independent Catholic Church, and the Protestant Church.

To the Filipino religion is not an ideal of living. Neither is it a code of morals. It is the acceptance, whole-heartedly and without reserve, by faith more than by reason, of the belief that there is a Supreme Cause for life and the universe, which men, for the lack of a much more understood and popular term, have called GOD.

The Philippines, roughly speaking, have undergone three distinct religious experiences. The first dated far back to a period beyond the bounds of historical precision. Generally speaking, their religion was more or

less animistic. To-day you can find remnants of this among the few semi-civilized tribes that still inhabit the interior recesses of the islands.

About the fifteenth century the Mohammedans came, as they spread from Arabia, through India, Sumatra, Java, and the other islands of the East Indies, striking the southernmost part of the Philippines, namely the coast regions of southern Mindanao and the Sulu archipelago. By 1565, when the Spaniards occupied the islands, Mohammedanism had already reached Manila.

Spain was not only eager to extend her temporal power to the newly discovered islands, but her ecclesiastical prestige must also be felt there. So began a period of conquest and conversion, the Church and the State working together as one, for the glory of the King and the sanctification of the Pope. By about 1600 the religion of the Vatican had permeated practically all the accessible portions of the archipelago, with the exception of the Mohammedan sections of Mindanao and the Sulu Islands plus the hill regions of the interior.

For over two centuries, 1600 to 1868, the Islands remained in a sort of religious stagnation. The clergy, contrary to the wishes of the King and the Pope, seemed satisfied with the religious development of the people. The education of the masses was also in a state of paralysis.

But in spite of enforced handicaps the Filipinos early proved their capacity to imbibe the best that civilization and learning had to offer. Not fully satisfied with the conditions at home the Filipinos also took advantage of the opportunities being extended to them from Europe and America through the opening of the lines of communication. The religio-political body then in power awoke from its lethargy of short-sighted policy to stem the tide of a sweeping movement for self-determination. But it was too late. Spain with all her pomp and power went down in defeat before the combined forces of the United States and the native Filipinos.

The Advent of the United States. With the advent of the United States in the Philippines, Roman Catholicism and Protestantism once more re-enacted on Philippine soil the religious conflict of Europe at the time of the Reformation, though it was not on the battlefields this time. Ten years ago it was not unfair for a writer to say that "the sects in question (the Protestant sects) have never really succeeded in striking root in Filipino soil." But to-day we have a different story to tell.

Spain's errors in her policy toward the Philippines during these three and three-quarter centuries of her control are too many to relate here. It is not at all an exaggeration when we say that as a whole her policy was suppressive and terribly exasperating. From the religious point of view the threat of hell and purgatory, rather than the hope of heavenly

reward, was all that was in the minds and hearts of the natives. They were told to believe and to keep their mouths shut. Corruptions and immoralities of the most atrocious kind were perpetrated upon the naïve and faith-bound natives by the very clergy itself. What chance was there, therefore, for our people to understand what Christianity meant or what Christ really taught? Religiously, the mind of the people was an absolute blank.

So faith was their only hope, for it was through it only that they could achieve spiritual satisfaction. They questioned what was being handed down to them from the pulpits and the classrooms, but no satisfaction was obtained. So one generation succeeded another, imbued with a belief in the divinity of Christ as the Son of God—yet not understanding it. What could the people do but follow the instinctive trend of their religious nature, to look up to One they could not comprehend but in whom they had faith?

If nothing else could be offered to immortalize Spain and Roman Catholicism in the minds of the Filipinos for all eternity, it is the one sublime fact that the Filipinos, despite this hideous system of religion, have been brought to develop and maintain faith in God and in Jesus Christ. This alone is sufficient to outweigh all the possible condemnations that one could pile against the infamy of Spanish domination in the Philippines.

The Introduction of the Bible. And then America came with its principles of democracy and religious toleration. The introduction of the Bible, formerly prohibited by the Church, brought about a complete revolution in the religious thinking of many people, especially those who were just on the verge of severing their connection with the old Church. The opening of the public schools with their democratic ideas intensified the craving to find the truth.

Religious Affiliations of Filipino Students in the United States. The great majority of the Filipino students that come to this country are Roman Catholics. A recent Filipino doctor of philosophy of Columbia University maintains that "the proportion of the Protestants in the Philippines is about 150,000 out of a total Christian population of 10,000,000, the rest being divided between the Roman Catholic Church and the Filipino Independent Catholic Church." "It is probable," he further asserts, "that much the same proportion would obtain among Filipino students coming into the United States." In my opinion the figures are rather below the mark. Anyhow, the thing to remember is the fact that a negligible percentage of those that come here are Protestant.

When I describe those that come here as Roman Catholics, I do not mean that they are all confirmed members of this Church. Many of them

have never taken any active interest in the Church while at home and when they get here they simply stay away from the Church. Yet they all claim to be Roman Catholic Christians. There is only one explanation for this: their parents are Roman Catholics and they, the children, have been born and brought up in Roman Catholic communities. Their religion, therefore, is not one of their deliberate choice: it was rather handed down to them by tradition and by the unconscious process of growing into it. Thus as a rule, they are ignorant as to the meaning of being Roman Catholics and more often as to the meaning of being Christians. Among them the spirit of religious inquiry is lacking. There is an apparent apathy toward all things that smack of religion. Occasionally, of course, we meet some who are devoutly Roman Catholic and who attend a particular church and take an interest in religious matters.

Filipino Morality. The Filipino people have been criticized for their institutions of gambling, drinking, cock fighting, and the "querida system." But as a matter of fact the majority of those in the Philippines who indulge in the above practices never for a moment think of their serious implications. Most often, except in the case of gambling, they carry on these practices very openly and unconcernedly. In the "querida system" instances have been known where the legal wife's permission has been obtained by the husband beforehand. In other words, the Americans and the Filipinos look upon these things differently. There is a world of difference between these two situations.

Since the time when we were given our freedom of thought and expression we have unceasingly worked to abolish these institutions. The public schools make the abolition of these evils a part of their program, and the Protestant Churches denounce these institutions from their pulpits and Sunday Schools. And to-day, generally speaking, the youths of the land are unanimously against them. When the older members of this generation die away, practically all these things will pass away too. Already they are, with the exception of drinking, tabooed in many sections of the Islands.

Religion and morality do not seem to have any relationship at all in the mind of some Filipino students; I have confronted many a Filipino student with the question of immorality as un-Christian through and through, but the usual reply was: "That has nothing to do with my Christianity."

The general religious background of all the Filipino students in this country is practically the same, but their immediate background is one of considerable contrast. Those that have become Protestants have, of course, undergone a religious experience that is not shared by their Roman Catholic brothers.

THE CAREERS AND INFLUENCE OF RETURNED STUDENTS IN THEIR HOMELANDS

Chapter III

THE CAREERS AND INFLUENCE OF RETURNED STUDENTS IN THEIR HOMELANDS

The subject of this chapter is the influence and careers of returned students in their homelands. The first section is based upon expressions of opinion from a representative group of Americans as to the potential influence and leadership of the foreign students who have studied or are now studying in this country. The replies quoted are obviously statements of opinion, but because of the representative character of those whose judgments are given their opinions are of interest and importance. The second section of the chapter includes detailed reports from and concerning eight different national and geographical areas, as to the individual careers and general influence of students who have returned to their homelands after study abroad. These regional statements have been written by men who either are living abroad among the students whom they are describing, or have had long contact with the various nationalities concerned. Their statements are based upon detailed questionnaires which have been studied and answered by various individuals and institutions in the areas named.

The second section deals more especially with statements of fact. The fact should be kept in mind that the students described in the second section of this chapter belong to an older student generation than do those now studying in America. Undoubtedly generalizations that might be made concerning this former generation of students could not safely be put forth in regard to the present generation. On the other hand, there is much that they both have in common and here, as elsewhere in history, the past has much of value to teach in regard to the present and the future.

REPRESENTATIVE AMERICAN OPINION CONCERNING THE POTENTIAL INFLUENCE OF RETURNED STUDENTS

Edited by Robert L. Kelly, LL.D.,
Executive Secretary, Council of Church Boards of Education

The Commission wrote to a selected group of educational and religious leaders in the United States for their judgment on three questions. The first two questions were as follows:

What influence may foreign returned students be expected to have on the Church and the Kingdom of Christ in their own lands and in the world?

What influence may they be expected to have on the foreign policies of their governments and on the attitude of their people toward other races and nations?

A third question and the answers to it are treated in a later chapter of this volume.

Sixty letters were sent out; replies were received from twenty-five. The answers, while varied, are at one in their recognition of the vital character of the problems involved and of the sympathy of the writers with the purpose of the present survey. Instead of a summary of the letters, direct quotations of pertinent paragraphs have been made.

Mr. F. S. Brockman, Associate General Secretary, The International Committee of Young Men's Christian Associations

Let me say that both questions may be answered at the same time and in practically the same words. The American returned students may be expected to exert a powerful, formative influence upon the government policies and upon the thought life of the nations to which they return. Such has already proved to be the case.

The first cabinet of the Provincial Republic of China had three or four students recently returned from America. As I recall, Yuan Shih-k'ai's first cabinet had four American returned students. The former Premier of China is a returned student from America. His predecessor was likewise, and the High Commissioner of the Chinese Government in charge of the negotiations with the Japanese for the return of Shantung is an American returned student. The Chinese Ministers, both to the United States and to Great Britain, are returned students from America. I could go on endlessly. In the leadership of the Christian Church the prominence of the returned student is no less seen than felt. At the National Christian Conference recently held in Shanghai, the chairman was a returned student from England and is now taking post-graduate work in America. The next most important officer, the chairman of the Business Committee, was a returned student from America. The most powerful addresses were all made by American returned students. The leadership of the new National Christian Council has been placed in their hands.

Dr. Samuel M. Cavert, General Secretary, Federal Council of the Churches of Christ in America

The influence which these students may be expected to have upon the Church and the Kingdom of Christ in their own lands is simply incalculable. One could readily compile a list of scores of leaders in the contemporary life of India, China, and Japan, and other nations, who were formerly students in this country or in England, and whose work has been especially influenced by their experience here. One thinks, for example, of C. T. Wang of China, and S. K. Datta of India. On the other hand, the influence which they may exercise *against* the progress of the Kingdom of Christ in their own lands, if their experience in our midst is not such as to commend Christianity to them, is one of the most sobering things that we have to face. Seared into my memory so that I shall never forget them are the words of a brilliant young student from India with whom I was a fellow-passenger en route to his own land. He said to me: "When I came to England I was a Christian, as a result of my study in a mission school; after five years in England I go back to India as a Hindu." As a result of his experience in a so-called Christian land he had come to the conclusion that Christianity was *not* the great power which he had once supposed it to be.

The impressions which they here get of our motives and attitudes toward other people cannot help having a lasting effect upon their own motives and attitudes toward other nations in future years. Japanese who have come in contact with fine, unselfish Americans, sympathetic with other races, will not be likely in later years to think of the United States as harboring militaristic designs against Japan. The establishing of contacts between these foreign students and the best forces in our American life is a direct contribution to the building up of a better international order.

Dr. Stephen J. Corey, Vice-President of the United Christian Missionary Society, St. Louis, Missouri

One can hardly measure the influence which foreign students, studying in our universities and colleges, will have on their return to their native lands. It will be either for Christianity or against Christianity. These young men and women are outstanding leaders and are recognized in their own lands. Nothing in my judgment would yield richer fruits in the Kingdom of God than to enlist these young people in active Christian service before they return to their native countries.

Since these young leaders will have a relatively large part in the con-

duct of their own government, their influence on the foreign policies of their governments will be very great. These young men and women will in a large measure mould the thinking of their countries in connection with other races and nations.

STEPHEN P. DUGGAN, PH.D., Director, The Institute of International Education

It seems to me that the foreign student might readily be expected to have a good deal of influence on the Church and religious life in his own country. In the continental European countries practically no attention at all is given to these matters. The careful observer coming to our colleges and universities is struck by the fact that a real effort is made to help guide the moral and religious welfare of the students as well as their intellectual life, to which practically all the attention is given in Europe. Upon students coming from non-Christian countries, I should think the influence would be still greater, depending, of course, upon where the student has studied with us. If it has been in the big city, and the cosmopolitan university, not so much result can be expected; but if it has been in a smaller community and in a non-urban institution, fine results ought to be accomplished.

I think the influence of returned students upon their governments and upon their people with reference to their attitude towards other races and nations ought to be good. The average foreign student is very happily received at our institutions. Whatever our attitude may be towards other races, the average student seldom meets with an unfriendly attitude at our colleges and universities. Moreover, he meets young men and women from all conditions of society and all races and when he sees the poor student working his way through college and honored with important positions in the student body, the foreign student is usually impressed, therefore, with our democratic policy and very frequently has influence in turn in his own country in that direction. Of course, we cannot conceal the fact that our attitude towards colored peoples modifies the good that might otherwise be accomplished.

DR. SHERWOOD EDDY, Associate General Secretary, Foreign Division, The International Committee of Young Men's Christian Associations

My personal observation, extending over more than twenty-five years through Asia and Europe, convinces me that the nearly ten thousand foreign students who are studying in the United States will exert an

incalculable influence on the Church and the extension of the Kingdom of God in their own lands. Out of all proportion to their numbers, these men often exert nation-wide influence. They become the leaders in the religious, political, and social life of their respective countries.

Many of them have exerted considerable influence on the foreign policies of their governments, to bring about more coöperation and better understanding between foreign countries. This has been notably the case as regards students returning to China to bring about better relations between that country and our own.

Mr. Harry E. Edmonds, Director, International House, New York

The answer to the first question lies partly in the amount of Christian conviction with which the student comes to this country, but more particularly in the contacts which he makes after arrival. Many devout students are totally upset by the materialism and the un-Christian living which they see here. On the other hand, they warm to personal friendship and a true friend can help them sift the chaff from the wheat and assist them to come into contact with the realities of American religious and social life. If they can keep their spiritual balance, there is no question that they go back a mighty force for the right sort of living in their own lands and in many instances this influence extends beyond the confines of their own countries.

How can one doubt that young men and women ambitious enough to go thousands of miles from home to improve themselves will be lacking in influence upon their return? There are numerous instances of what returned students have done in ancient as well as modern times. And now, when things change more rapidly than formerly, the student from abroad is a broadening and international force. It cannot be otherwise if he amounts to anything at all.

Mr. Galen M. Fisher, Executive Secretary of the Institute of Social and Religious Research

Unquestionably, the students who have gone from Japan to the United States to study have upon their return formed one of the most important groups in the country. If they are rightly influenced during their stay in America they generally return as Christians and take a leading part in the Church, Y. M. C. A., and other Christian enterprises. I am inclined to believe that there is only one body of Christian men and women of equal size which can be compared to them for influence in the Kingdom of Christ in Japan—that is, the Christian graduates of the colleges in Japan itself, including both Christian and government institutions.

Manifestly, the influence of such men and women on the attitude of their own people toward other races and nations has been marked. They are themselves, practically without exception, advocates of international coöperation and good-will, and when they have been themselves rightly treated in America, their own tolerance and brotherhood toward other races are strengthened. At times of tension between America and Japan over immigration matters, they have thrown their influence on the side of moderation, patience, and a generous construction of American acts, always maintaining that Japan could depend absolutely on American justice and fair play prevailing in the long run.

Professor J. A. C. Hildner, Board of Advisers to Foreign Students, University of Michigan

The men and women who come to the universities from foreign countries are usually men and women of a superior type and it is inevitable that they should wield an enormous influence in directing the intellectual and social movements in their own countries.

Most of them soon become imbued with what is progressive in America and impress upon their governments that there is in America a spirit of friendliness and big-hearted coöperation with all nations.

Henry Churchill King, President of Oberlin College

I should think that the influence that might be expected from these foreign students on the Church and the Kingdom of Christ in their own lands, and in the world, would depend very largely on what their personal associations were during their student days here. If they were surrounded with warm Christian influence, I should think they might be expected to contribute a good deal to their homelands.

If they were able and well trained men, as might reasonably be expected under the circumstances, I can see that they might naturally have a good deal of influence in political matters, and if they had gotten pleasant and helpful impressions here in America, that would be likely to affect distinctly for good the attitude of their people toward America, and toward other races and nations as well.

Kenneth Scott Latourette, Professor of Missions, Yale University

I believe that students returning to other countries from the United States, especially to non-Christian or Catholic countries, can have a pro-

found effect on the religious life of their own lands. If, as is sometimes the case, they come to believe as a result of their observations in this country that religion has but little effect on the life of the American people and is being outworn, they carry that impression with them to their own lands and give it circulation. Their word naturally carries weight. If on the other hand they have come in contact with a warm religious life in this country, as fortunately is frequently the case, they may, and frequently do, become towers of strength in the church life of their own countries. It would, I think, be a matter of debate as to just what the net influence is on any particular country, for we sometimes hear it said that Chinese students are as a whole less Christian after leaving America than when they came to it. Personally I feel that this statement rests upon insufficient evidence and that it is extremely difficult to form an accurate judgment as to just what the facts are.

Out of all proportion to their numbers, students returning from this country to their land exercise influence upon their government, particularly upon the foreign policies of their government. One need only cite the large part played in Chinese diplomacy by returned students to see the force of this assertion. Naturally they mould their foreign policies upon the type of diplomacy with which they have become familiar in the United States and Europe. For example, Japanese diplomacy in the last forty years is in my judgment very largely the fruit of occidental diplomacy and some of the guiding spirits have been men who have been students abroad. Prince Ito is a notable example of one who studied in Britain and returned to his own country to be a force there.

Mr. Robert E. Lewis, General Secretary of the Cleveland Young Men's Christian Association

Students of foreign countries who have completed their education in America are having a profound influence in their homelands. They are proof positive of Benjamin Kidd's contention that you can change the mental attitude of a people in one generation by applying yourself in the right way. These students are becoming increasingly productive in their native lands, although the historical process is not very far advanced. One of the difficulties in regard to foreign students' being as effectively felt in the church life of their native lands as would otherwise be possible is the conservative attitude of missionaries toward them in many instances. To my personal knowledge, young men with advanced education have not been granted the welcome, or advancement, or position of trust and leadership which was their due.

I think the Church and other Christian institutions could have made much greater use of foreign-educated students if we had an adequate policy to promote their education and assimilation upon return to their native lands, but as it is they are already having a profound influence as, for example, was seen in the National Conference in Shanghai in 1922 and in the great statements for actual Christian unity for which this new leadership stands. It is said that the denominational leaders are so absorbed in denominationalism that they have not given so much support to the foreign students who are not favorable to the continuance of denominationalism abroad, and I believe that when the native educated Christians become numerous enough they will insist on the abolition of denominationalism in their nations and will form indigenous Churches of our missionary Churches.

Dr. D. Willard Lyon, Secretary, Foreign Division, The International Committee of Young Men's Christian Associations

The foreign students studying in our North American educational institutions constitute a force to be reckoned with in the development of the Christian Church and the extension of the Kingdom of God in the countries from which they come. Those among them who were Christians before they came to America will have their Christian convictions either greatly strengthened or seriously undermined by their contacts with American life. Among those who are not Christians on their arrival a few at least will become convinced of the claims of Christ on their own lives during their stay in North America, and the remainder will return to their own countries either as friends or as militant enemies of the Christian cause. Each student, therefore, no matter what his personal relationship to the Christian Church may be, on his return to his own country will exert an influence decidedly for or against Christianity. My observation leads me to believe that very few are neutral on their return. It is highly important, therefore, in the interest of the extension of the principles of Jesus that all these students be given an opportunity sympathetically to study the best expressions of the Christian life which North America possesses. There is so much that is un-Christian in our American life and even within the Church itself that foreign students are not likely to gain a correct impression of true Christianity without the helpful guidance of earnest American Christians who have caught the vision of the future influence of these young men in the development of the Kingdom of God in their respective countries.

I know of no more hopeful field for the cultivation of the spirit of international good-will than is offered by the foreign students in our North American colleges. Many of these students will actually hold positions

of political influence. Those who enter other walks of life will return to their respective countries and will, as a rule, have an influence in their respective spheres disproportionately larger than that exerted by other young men who have not enjoyed the same privileges. It would be an act of far-seeing statesmanship to make sure that all foreign students in our American colleges became not only friends of America but, what is of vastly greater importance, earnest advocates of international justice and good-will.

The Reverend James G. K. McClure, D.D., President of McCormick Theological Seminary, Chicago

From such an institution as McCormick Seminary these foreign students may be expected to have a perfectly tremendous influence on the Church and the Kingdom of Christ in their own lands and in the world. They are sure to carry with them the atmosphere of McCormick Seminary and to a very large degree its ideals and teachings.

The influence that they will have on the foreign policies of their governments and on the attitude of their peoples toward other races and nations likewise is bound to be tremendously large. With that thought in mind at McCormick Seminary, we endeavor, in every possible way, to cultivate a friendly attitude toward the governments of these foreign lands, and we try to show by all means and methods at our disposal our kindly sentiment toward people of all races and nations, both in our immediate vicinity and in the far-away distance.

Bishop F. J. McConnell of Pittsburgh

Very wide influence. Good or bad, according as they are fairly or unfairly treated here,—or according to the impression of United States policy they get here.

Mr. Francis P. Miller, Secretary, Student Department, The International Committee of Young Men's Christian Associations

I am frankly more skeptical than others in regard to the influence which these Western trained students are apt to have in their own Church on their return. It is, of course, perfectly true that many of the outstanding younger Christian leaders in the Orient have been trained in America. It is also true that they have in this way been to some extent Americanized and this is not without its disadvantages for the future of the Church in the East. I frankly question the wisdom both from the standpoint of the future of religion and the future of political society in

the East of encouraging any increase in the number of students who come to this continent. However, the fact remains that a very large number of these students are actually here. This is the situation with which we have to deal and for which we are responsible.

Dr. Richard C. Morse, Consulting General Secretary, The International Committee of Young Men's Christian Associations

The students from each land may be expected to exert that influence in their country in the Church and Kingdom of our Lord which belongs to them as members of the educated class—a class which in every country enjoys a larger percentage of leadership than almost any other class in all that concerns the welfare of Church and State.

The same leadership above mentioned belongs to them in the attitude of their nation and race to other nations and races.

Dr. John R. Mott, General Secretary, The International Committee of Young Men's Christian Associations; Chairman, World's Student Christian Federation; and Chairman, International Missionary Council

The foreign students now being educated in the universities and colleges of America and Europe will exert an influence out of all proportion to their number on all sides of the life of their countries. They will do more for or against the extension and the upbuilding of the Kingdom of Christ in their native lands than any other one factor. This I believe strongly, in the light of my personal contacts with the countries concerned.

I have observed in my travels in the Far East and in the Near East, as well as in other parts of the world, that the young men who have studied abroad are coming more and more into positions of first-rate importance in government service. In fact, it is the exception to find a prominent statesman to-day in Asia, Latin America, or Eastern and Southeastern Europe who has not spent a more or less extended period in study in the higher educational institutions of America, Great Britain, France, or Germany. There are few ways for influencing right international and inter-racial relations which will compare with that of helping to determine aright the ideals and habits of these foreign students.

Dr. Cornelius H. Patton, Secretary, Home Department, American Board of Commissioners for Foreign Missions

Foreign students returning home after a stay in this country should have a very great influence on the Church and the Kingdom interests in their own lands. The fact that such students are brought to our shores

for special study and observation should enable us as a Christian nation to send them back practically as missionaries to their people. I use the word "missionary" in the broadest possible sense. For us to miss this opportunity would be sad indeed—sad in respect to the spiritual needs of the young men themselves, but also in respect to what they might accomplish as witnesses for Christ among their own people.

In a country like China returning foreign students should have a very large influence upon the foreign policies of their own governments, and upon the attitude of their own people toward other races and nations. They should be in a position to interpret America's best political and economic ideals to their own people, especially in the matter of applying Christian principles to national problems and enterprises. Of course we should not expect them to exert this influence in important and direct ways for a number of years after their return, as their youthfulness will be a limitation which cannot be surmounted except by time. It is encouraging to find that a number of the Chinese students who have studied in America are now in a position to exert a real influence in governmental affairs. America can render one of her greatest services in this direction, and our government should be urged to utilize the opportunity in every possible way by entering into friendly and helpful relations with foreign students in our midst.

Mr. S. M. Shoemaker, Jr., of the Philadelphian Society of Princeton University

The returned students from America may be expected to have the greatest possible influence on the Church and the Kingdom of Christ in their own land and in the world if they are really reached in this country. Everything is in their favor; why should they not be leaders?

The same seems to be true of their influence on the foreign policies of their governments. Having seen us at close range, their reports are bound to be taken as accurate. I cannot see how anyone would feel that their influence could be negligible in this quarter, or that it could be anything less than of the greatest moment.

Dr. Robert E. Speer, Secretary of the Board of Foreign Missions of the Presbyterian Church in the U. S. A.

Your first question has reference distinctively to the relationship of these foreign educated men to the Church and the Christian cause. It is quite true that some of these students who are educated outside of their own land are weakened thereby and exert little influence on returning. On the other hand, even these students may prove a hindrance to missions and the missionary work as they may pass for authorities on the social and

religious life of America, making undiscriminatingly harmful report. However, there are students who are educated here and who keep their character and are likely to wield a great influence on returning. It would be easy to cite the instances of men like Ito and Neesima and many others in Japan, and Yung Wing and many others in China. In these matters a great deal depends on what kind of training they got here and what work they take up when they get back. It is a bad thing for these young men to be educated here and to be Americanized and then go back with conceptions of the Church and Christianity which they cannot fit into the actual facts of their national life. When they go back as self-respecting and self-supporting workers, qualified for leadership, and not disqualified for it by any breach of sympathy or common life, they ought to be, and many of them are, pillars of strength in the work of planting Christianity among their own people.

As to the political and racial influence, some of the men are assets to the cause of human progress and others are liabilities. Some of them have seen the realities, good and evil, of Western life, and others of them have seen only evil or have been unable to form just and balanced judgments. Some go back with twisted and misshapen notions of nationalism and others with true ideas of human unity and the place of nationality in the progress of humanity.

The Reverend J. Ross Stevenson, D.D., President of the Theological Seminary, Princeton, N. J.

Our experience here at the Seminary is naturally limited to those who come to this country for theological training. Each year we enroll ten or more of these students. Usually they are exceptionally strong men who have come to America to complete their education. For this reason they make the very best use of their opportunities and on their return home exert a conspicuous and a commanding influence. Generally speaking, they take a prominent and leading part in all the enterprises of the Church.

As to their influence on the foreign policies of their governments and on the attitude of their people towards other races and nations, I should say that their influence is most friendly. They understand the spirit of the American people and can best interpret it to their own people when questions arise that are likely to cause friction. A man like Kagawa of Japan, who spent two years in Princeton Seminary, is the best investment any nation could make in the direction of international peace and goodwill.

The Reverend Dr. John Timothy Stone, Minister, Fourth Presbyterian Church, Chicago, Illinois

I believe that these students will have great influence in their own lands as they return to their work and that the influence of the Christian Churches in this country cannot be overestimated if properly used to guide them. They will undoubtedly influence the foreign policies of their governments because they will speak with an added authority from the experiences which they have gained.

Dr. George M. Stratton, for President Barrows, University of California

When our foreign students, especially those from the Orient, return to their homelands, their estimate of the value of Christianity will inevitably be of important effect. They will rightly be regarded as having observed the working of the Church, where it has had greatest opportunity to express itself. And no amount of mere assertion that Christianity is, in its essence, something very different from what these foreign students have observed in America and particularly among their American fellow-students will avail. Undoubtedly the impressions which our Oriental students carry home with them will have a great and perhaps decisive influence upon the educated judgment of Asia in regard to the value of the Christian Church and the Christian religion.

These young men and women will return to their homelands with the prestige of foreign travel and study and of university degrees. Their judgment as to what is the controlling temper and purpose of the Occident —for example, their opinion as to the value we place upon commerce and political power—will be counted a reliable judgment of us. And as these students mature and come into positions of enlarged social and political importance, their attitude toward America and the Occident generally may well have a deciding voice on the relations between East and West.

FACTS BROUGHT OUT BY THE SURVEY AS TO THE INFLUENCE OF RETURNED STUDENTS IN THE HOMELANDS

Edited by Alexander B. Davidson.

Africa

By Professor Simbini M. Nkomo, M.A., Wiley University

Students who have come to the United States for study have come from all classes. Some of them are partially supported by mission boards. Most of the boys work their way through school. They go

to the cities to work in summer and if they cannot make enough money, they stay out of school a year. Sometimes they never return to school but disappear in the cities and lose the desire for an education. The migration of African students to the United States is of much later origin than that to England and the continent of Europe, and the influence in the homeland of American returned students has not to date been nearly so considerable.

In spite of many bitter experiences of race prejudice, we African students become deeply rooted to the United States. This devotion, however, does not make us forget to be useful to our country. The progress which America has attained makes the Africans feel that they must go back home, there to do something for humanity. Our stay in this country and what we learn from our professors about service to humanity make us loyal not only to the country but to our own native people at home.

Most of our students are Christians when they come out to the United States, and if they are not, they soon become Christians, at least nominally. Those who are Christians on coming to America seem to maintain their Christian principles or teachings during their stay out here; they become members of some church. When they go back they engage in Christian work.

The movement is of great help to Africa because African students go back home imbued with the spirit of service to humanity. They carry the progressive spirit with which they come into contact in America. They want to go and do something. Our acquaintance with students of other countries in American schools furthermore creates a desire in our hearts for international fellowship. The North American Student Conferences like Lake Geneva, and others, where we find great numbers of foreign students, have helped us greatly in the creation of international friendships.

The movement is helpful to the Christian Church; many of the students are members of some church and they are in most cases loyal to its claims. This loyalty to the Church abroad is due to the influence of good Christian missionaries who have come in touch with these young men and women in their childhood days.

Is there any organization with a nation-wide field of service for assisting such students? There is inadequate coöperation between the mission boards in the homeland and the students who come to this country; the success of many Africans in finishing their courses in American colleges has been due to a few friends whom certain Africans have been able to interest in their work in this country. Hence very few African students have tried to study for higher degrees in colleges and universities of great standing in America. One man, Mr. J. E. K. Aggrey, is working for a doctor's degree at Columbia University. He is being helped by the Phelps

Stokes Fund, and by friends. Having passed with credit all the examinations required of him for his doctorate, Mr. Aggrey is at present in Africa completing the collection of data for his dissertation. He has recently completed a tour of East Africa and South Africa with the Educational Commission, and is at present Vice-Principal of Achimota College, the Gold Coast.

Africans Who Have Studied in Great Britain or on the Continent

In 1751 the Reverend Thomas Thompson went to the Gold Coast, West Africa, as a missionary. Upon his return to England, he took Philip Gauckoe and other native boys to be educated there. Philip Gauckoe was educated at Oxford University and then returned to the Gold Coast, where for some years he acted as chaplain. A school was established which was placed in his charge; within a few years it had forty-two students and later this number increased.

In 1891 Thomas Hutting Mills from Jamestown, Accra, West Africa, a member of the royal family, went to England and studied law. He was called to the bar at Temple Inn in 1894. Later he returned to Africa and devoted his talents to the advancement of his own people. He is at present the President of the West African Native National Congress. A man of sterling Christian character, he is interested in missionary work and for many years served on the Board of Education.

The Reverend Nicholas T. Cluk was sent about the middle of the nineteenth century to Germany and then to Switzerland by the Basel Missionary Society's West Africa station. He is now one of the leading native pastors at the Basel Mission, under the Scottish Mission Board. He is also the chief clerk of the Church. His son is at present studying at Tuskegee Institute and is doing well.

Mr. David D. Jabavu was educated in England in the twentieth century. He is now professor of African languages in Fort Hare Native College, Cape Colony, South Africa.

The Reverend Tiyo Soga was sent to Scotland to be educated in the latter part of the eighteenth century or the early part of the nineteenth. After graduation he went back to Cape Colony and devoted his talents as a teacher and preacher among his people in South Africa. His chief work was accomplished at Umgwali Station, where he worked hard in the interest of his people. He was a great man. The book containing his life and work (J. A. Chalmers's "Tiyo Soga: a page of South African Mission Work," Edinburgh, 1878) may be obtained from any school of missions in America and England.

Mr. Mugana, a leading lawyer educated in England, is also doing good work in South Africa.

More names could be given of sons of Africa who went to foreign countries to study, particularly to Europe, but this will suffice to show how that student movement began. Two or three of these men mentioned above were sent abroad by missionaries. Judge Mills, of course, was sent by his own people, for they were able to meet the expenses he incurred in his study abroad.

Some of the Successful African Students Who Have Come to the United States for Study

The Reverend John Dube[1] came to America about 1881 or 1884; he was graduated from Oberlin, Academic Department. He went back to Natal, South Africa, and established Ohlange Industrial Institute. The school is doing great work for the people in South Africa. He is also the editor of *Illanga Lase Natal,* the native newspaper.

Others who may well be mentioned in this connection also are: Miss Fannie M. Cele who was graduated from Hampton Institute and is now a teacher in Adams Institute at Adams Mission Station, Natal, South Africa; the Reverend Samuel Martin; the Reverend Isaac Steady; the Reverend S. B. Campbell; Miss Lillian Tshabolola; the Reverend S. M. Soujica; Mr. E. B. Jones; K. C. Simango, B.S.,[2] formerly at Columbia University, now studying in Portugal; the Reverend Mjimba, D.D., a graduate of Lincoln University, Chester, Pennsylvania, now working in South Africa; the Reverend Thomas B. Kalane; Miss S. Soumturyi, teacher in South Africa, who died recently; Mr. Charles Wardoh, Pastor in Atlanta, Georgia; the Reverend M. Oyerinde, missionary in Nigeria, who was graduated from Union Virginia University; the Reverend M. I. Cele and wife; Pixel Seme in South Africa; Dr. R. M. Sisusa and wife; Mr. I. B. Richards; Mrs. W. B. Bach, who after graduation went back to South Africa and taught school, and later returned to this country and married an American Negro.[3]

[1] Mr. Charles Dube, his brother, was graduated from Wilberforce University with the degree of B.A. He is the headmaster of Ohlange Industrial School. Mrs. Dube was graduated from Wilberforce also.

[2] Mr. Simango died in Europe during the summer of 1924 while en route to Africa.

[3] Some of those who are still in the United States are the following: Mr. Alfred Xuma, B.D., from South Africa; Dr. Joseph Fearces from West Africa; Mr. John Amakayi, teacher at Tuskegee Institute; the Reverend F. H. Gow, organist at Tuskegee Institute; the Reverend M. Mdodaua, pastor of the Baptist Church, Charlotte, N. C.; the Reverend H. N. Tausi, Pastor of A.M.E. Church, 108 Bond Street, Benton Harbor, Michigan; the Reverend N. Rhonnene, A.M.E. Church, Burlington, Iowa; Mr. Killie Bellie, a farmer at Tuskegee, Alabama; Mr. John Mopanja, B.A., from Moreland College; Dr. Thomas Kokoza, in Buffalo; the Reverend R. L. Thompson, 4045 State Street, Chicago, Illinois, pastor of the Church of the Living God; Mr. Joel M. Modise, now working in Chicago; Mr. John Makone, working in Chicago.

China

By W. Reginald Wheeler,
Executive Secretary, Presbyterian Board of Foreign Missions

The answers selected in this section were taken from ten questionnaires, filled out by men of experience resident in different centers of China as widely separated as Yunnan in the West, Changsha in the center, Peking in the north, Shanghai along the central coast, and Swatow in the south. Both Americans and Chinese answered such questionnaires. The names and records of ninety-seven individual students are given. The resulting figures are not entirely conclusive, of course, but because of the wide territory represented, and because of the character of the men answering the questionnaires, the data given are fairly indicative of conditions as a whole.

The answer to the first question, From what class do the students come? Are they from homes and positions which would imply a comparatively large ability and influence? is one which might be expected. Practically all the questionnaires state that the students come from either the middle class or the official and wealthy upper class, with a fair proportion from the Church. The United States is favored with the best of the streams of young life of the present generation in these student migrations from China.

These students stay in the United States on the average between four and five years.

Attitude Toward the United States. Their study in the United States affects most favorably their attitude toward this country. All the answers report a very friendly attitude, although one qualifies this by stating the attitude is "friendly yet disillusioned." The general opinion is that stated in one questionnaire: "With hardly any exception, the attitude of returned students toward the United States is most favorable; there is a general feeling of attachment."

Attitude Toward China. As regards their attitude toward their own country, the answers swing from the adjective "critical" to "very favorable" and "ardently patriotic." A fair statement would be: "On their return home, they are generally impatient to see domestic conditions improved. As a rule, they sober down after a year or so. If they do not get too pessimistic, they then become fit for work in the community in which they live."

Attitude Toward Social and Moral Questions. With reference to their attitude toward social and moral questions, the data received would indicate that approximately two-thirds of the returned students exert a good

influence, manifesting higher standards of moral judgment; and that one-third are neutral in their attitude and opinions. "Their attitude toward social conditions is far more liberal; at times, it is too much so, a phenomenon which is rather deplorable, as China is not yet ready for so much freedom. In the realm of morality, their thought is distinctively modern: that is, they emphasize law rather than custom."

Attitude Toward Religion. In their attitude toward religion, and the Christian religion is generally identified with this term, the study made brings out a striking fact: "A large percentage are unaffected." "Some are changed for the better, some for the worse." "The returned students have a deeper conviction for and against religion; the Christians are more devoted, the non-Christians are more opposed." "Those who are Christians have a good attitude toward religion; those who are non-Christians are hardened in most cases." "Their attitude is not much changed."

Reports also indicate that the attitude of students who have come to the United States in more recent years is more critical toward Christianity than that of those who studied here in earlier years. The answers to the questionnaires in regard to the attitude of students toward Christianity before and after their stay in this country obviously apply to those of the earlier group who have already returned to their homelands, and possibly the answers under this heading might not be so favorable, if received from the generation of students now in this country, as those received from their predecessors.

Attitude Toward International Friendship. In answer to the concrete question, Do the results show the movement of foreign students is helpful to their native land and to international friendship? the answers are invariably in the affirmative. In regard to their contribution to progress in their own land, Dr. W. T. Tsur, a graduate of Yale and formerly head of Tsing Hua Indemnity College, has written in the preface to the volume, "Who's Who of American Returned Students":

> It does not seem possible to give an adequate estimate of what the students as a whole have done for their country. But probably it is within the bounds of safety as well as propriety to say that it has been entirely due to their efforts and influence that the country is being modernized. To be specific, the early returned students from America, and a few from Great Britain, toiled hard to clear the ground, break the soil, and sow the seed. Those coming after them, though in larger numbers, had naturally a much easier task to perform. To them as a class must be credited, in spite of the very decided and far-reaching contributions by other parties, the introduction of Western ideas and ideals, the institution of fundamental reforms, and the gradual transformation of the social and political order of the country along modern lines.

With reference to the effects of this migration upon international friendship, while the answer in general is an enthusiastic "yes," one writer, a Chinese, makes this qualifying declaration:

The movement is very helpful in the way that the students' minds become very clear on international questions of right or wrong. Of course, their clearer mind on international questions may result in their strong resentment toward the wrong nations and thereby not be helpful to international relations directly.

Dr. Tsur, in his answer to this question, wrote:

Decidedly so. This conclusion is based on a forecast into the future. China must align herself with the rest of the world. She cannot afford to be otherwise. The present chaotic condition in every department of life is only natural, as it shows that the Western leaven is leavening the East. But the process has received a check. If the War had not been fought, China, in the future, would have become one of the Western nations, selfish and aggressive, and her rich heritage of the past would temporarily have been swept aside. As it is, the failure of Western civilization has made a deep impression upon us and we are paying more attention to our own traditional culture. With the aid of science, a new thought—a happy blending of the best in the East and of the best in the West—may evolve, giving to the West a new philosophy and making life less mechanical and therefore more happy and worth living. Hence the results of the movement to China have been, and to the world will be, beneficial.

Effect of Migrations upon the Church. As regards the direct benefit to the Christian Church, the answers in general are optimistic, one stating that "the Church is benefited most" and that "the hope is here." Another answer gives the opposite viewpoint: "Yes, because of the few who identify themselves with the Church." Another writes: "Not positively a help, but not ignorantly antagonistic as before." One writes: "Not very much help except in a few brilliant instances." From a Chinese: "To the Church also the movement has been of great service, because it has made it less orthodox and more human. Religion, under any circumstances, is an individual as well as a social necessity. Religious thought may become more and more liberal, but man so long as he exists cannot get away from it. Religion is a human reality."

In general it might be said that the movement is more a service to the Church than a detriment to it, but that certainly it does not contribute so much as it ought to toward the building up of a true Christian spirit and faith in China.

Successful Returned Students. A list of some of the successful returned students makes encouraging reading. Such a partial list sent in by a resident of China, and a Chinese, gives an indication of some of the fiber

of these young American educated students: W. W. Yen, graduate of the University of Virginia and Premier of China; V. K. Wellington Koo, graduate of Columbia University and Minister of Foreign Affairs of China; Saoke Alfred Sze, graduate of Cornell University and Minister to Washington; Wang Chung-hui, graduate of Yale University and Premier of China; David Z. T. Yui, graduate of Harvard and General Secretary of the National Committee of the Y.M.C.A.; Wang Ching-Chung, graduate of Sheffield Scientific School, Yale, and President of the Chinese Eastern Railway; T. Clarence Sun, graduate of Cornell and Vice-Minister of Communications; C. T. Wang, graduate of Yale, formerly Vice-President of the Senate, and chairman of the Sino-Russian Commission; F. C. Yen, graduate of Yale Medical School and Dean of the Medical School of Yale College, Changsha; Hu Suh, graduate of Cornell and professor of the Government University of Peking; P. W. Kuo, graduate of Wooster and President of Southeast University in Nanking; Chang Poling, post-graduate student of Columbia and President of Nankai College; Lo-Wen-kan, England, Minister of Finance.

To this list should be added among others the names of Y. T. Tsui, graduate of Yale and former head of the Tsing Hua Indemnity College and member of the Senate; C. C. Wu, delegate to the Peace Conference; Y. S. Tsao, President of Tsing Hua.

In the Christian Church and in Christian colleges and universities, there are many names that might be cited: Dr. Cheng Ching-yi, a post-graduate student at Columbia, Chairman of the China Christian Council, the group which directs the work of all the Protestant churches in China; T. T. Lew, Columbia University and Union Seminary, Dean of the School of Theology, Peking University; W. P. Chen, Michigan and Boston Universities, Editor of Chinese *Christian Advocate;* Andrew Wu, Wooster University and Princeton Seminary, Dean of Hangchow Christian College; James Yih, Wooster and Princeton Seminary, pastor, Presbyterian Church, Hangchow; William Hung, Michigan University and Union Seminary, member of the faculty, Peking University; Dr. Mary Stone, Johns Hopkins, head of hospital at Kiu-kiang; Dr. Tsao, Michigan, Nanking Hospital; and many others.

The influence of men of Christian character in China to-day and especially those who have studied abroad was also indicated by a recent vote as to the "twelve greatest living Chinese," a vote which was secured in a competition conducted by *The Weekly Review* of Shanghai. It should be remembered that the ratio between the total Christian population and the population of China is as one to one thousand. In the final list selected, of the twelve greatest living Chinese, the proportion was as one to three: that is, out of the twelve chosen, four are Christians; of these four, three

have studied abroad. Twelve of the fifty nominees for selection of the twelve greatest were Christians, and in the final voting General Feng Yu-Hsiang, Dr. Wang Chung-Hui, Dr. C. T. Wang, Mr. David Z. T. Yui were elected among the first twelve. The three last named are all returned students. The final vote appeared in the issue of the *Review*, No. 4, January 6, 1923.

One writer adds on the other side: "There are many wrecks. They have not attained any position of importance; so no mention will be made of them."

Despite the occasional failures and the many obstacles and limitations which the returned students encounter, it is impossible to read over the list of names of those who have made contributions to the political, social, economic, educational, and religious spheres in their own land, without concluding that the movement as a whole is helpful, and that the estimate given by Dr. Tsur, already quoted, as to the share of the returned students in bringing about such progress, has not been overstated.

Organizations of Nation-wide Service. In answer to the question as to whether or not there is any organization with a nation-wide field of service to assist returned students, the general answer is in the negative, with the exception of references to the Y.M.C.A., the Y.W.C.A., and "other Christian groups." "The Y.M.C.A., with its branches and local organizations, has the equipment and facilities to help if they want to." In certain centers special clubs or societies have been organized with the view to the interests of the returned students. Usually these organizations take the form of American university clubs or societies, which admit to their membership both American and Chinese students. In Shanghai, recently, a society has been formed with the direct view to helping Chinese students. One of the men who have been especially active in organizing this society, writes:

> The work of our bureau is rather efficient in handling these men before they leave for America. The final test of our work is what type of engineers, bankers, educators, doctors, and men of other professions these students will make upon their return to this country. I have consulted with Mr. Robert Gailey of the Peking Association concerning this so-called returned students' problem. Peking and Shanghai seem to be the largest centers for these returning men and more so in the future, particularly Shanghai, which is a great commercial center.
>
> We have now in Shanghai an American Returned Students' Club, which has about two hundred members, the only organization of its kind in China. At present I am giving a good part of my time to devise ways and means by which we can adequately serve these men. I am planning to form an organization somewhat of your type. I am planning to ask some of the leading educators, preachers, and business men to serve on this committee. I wish you would give me the names of the various parties

in the different college centers in America to whom I can write for information concerning some of the outstanding Chinese Christian students.

With these data I feel sure upon proper presentation to the committee some results can be accomplished. I do not know whether you are aware of the fact that these returned students, as a group, are not rendering the largest possible service to China at the present time. We here on the field must exercise patience, foresight, and sympathy as well in order to tie men to a big program in the reconstruction of this country.

Significance of the Facts Assembled. The data secured show that the number of Christians and non-Christians who come to America and who return to China remains practically constant, with a slight addition to the total of Christians resulting from the four or five years spent in this country. Certainly this fact is more encouraging than the statement sometimes made that there is an actual loss from the ranks of Christians because of residence in this so-called Christian country. But when all the facts are taken into consideration, the fact that these students represent the cream of the life of their own land of this generation, the fact that they have had an unusual type of preparation before coming to this country, the fact that they will interpret the West and America after they return to their homeland, the implications which are involved in their increased knowledge and wider outlook upon the social, moral, national, international, and directly religious problems—when all these facts are taken into consideration, there is an indictment to be brought against the Christian people of America because they do not more resolutely and conscientiously set themselves to serve this constantly increasing body of the leaders of the coming generation.

Europe

By Henry H. King

The migration of European students to the United States is less extensive than that from many other parts of the world. Europe, therefore, offers a somewhat restricted field of inquiry for the purposes of the present study, in which Turkey in Europe is regarded as a part of the Near East, and is consequently treated elsewhere.

Russian students have come to America in considerable numbers only since the War, and because of the present disturbed conditions of their country, have not returned as yet. They are assisted by the Young Men's Christian Association, through its Committee on Friendly Relations, in coöperation with which a Russian Students' Christian Association has been formed. A Russian secretary, Mr. Alexis R. Wiren, devotes all his time

to their interests, having charge of a loan fund established to aid them. The National Board of the Young Women's Christian Association through its Committee on Friendly Relations also assists Russian students in the United States.

Swedish students have since mediæval times been prone to study abroad. The principal forces stimulating them in this direction are said to be "yearning for culture and the want of getting into touch with the world outside one's own country." Most of the Swedish students coming to the United States are sons of clergymen. A considerable number of the migrating students come directly also either from the middle class or from the people. Supported either by stipends or from private sources, they seem to obtain as a rule a very favorable impression of America as a land of "energetic and youthful enterprise, as well as of immense resources." Upon returning to Sweden, they are actuated by a sincere wish to make their education abroad bear fruits in their own country. Their attitude toward social and moral questions, toward their native land, and toward international friendship seems broadened and enriched, though evidence is not available as to the effect of their foreign sojourn upon their attitude toward religion and the Church. In Sweden they are assisted by the Sverige-Amerika Stiftelse, Malmtorgsgatan 5, Stockholm; in America by the American Scandinavian Foundation, in New York, as well as by the Y.M.C.A. and Y.W.C.A. Committees on Friendly Relations in so far as individual students come into contact with these agencies.

Germany at present sends but few students to the United States, the most conspicuous group being the holders of the Bryn Mawr fellowship. There have also been a few German exchange students at Harvard.

Czecho-Slovakia began almost immediately after the World War to send students to foreign lands. The principal forces stimulating this movement appear to have been "contacts with Western nations during and immediately following the War, especially contacts with the A.R.A., A.R.C., Rockefeller Foundation, Y.M.C.A. and Y.W.C.A. representatives." The movement seems to have attained its height "unless some special student exchange program makes outside funds available." Socially and financially most of the students have come from the middle class, which is very large in Czecho-Slovakia, but somewhat unfavorably situated from a financial or social standpoint. Religiously, the students migrating to the United States have been Roman Catholics, Protestants, and Jews. Some of the groups reported are the Rockefeller Foundation group, 1920-21, the Vassar College group, 1920-22, the Red Cross group, 1921-22, the Y.M.C.A. group, 1921-22, and the Institute of International Education group, 1922-24. These students have been supported almost entirely by governmental or relief organization funds. They return to their homeland nearly always

keenly enthusiastic about America, where they feel that religion is really applied to every-day life, convinced internationalists, and frequently so critical of the defects in their own land that a readjustment to it is extremely difficult. "To the Church the movement is helpful only as far as members of Protestant churches are concerned."

During the past three years there have been annually about twenty Czecho-Slovak students in the United States, or 0.1 per cent. of the total Czecho-Slovak student body of 20,000[4], 85 per cent. of whom are in the University of Prague. Every one of five special biographies submitted of Czech students who have returned from America shows difficulty in readjustment either to society or to the home, and in all but two instances this has been so serious as to nullify any constructive contribution they might be able to make to their homeland by reason of their American sojourn.

Swiss students have but recently begun to spend a few terms in foreign countries outside of France and Germany. The movement is said to be at a minimum at present because of the unfavorable rates of exchange. The few students who have come to the United States have belonged to rich families, and met their expenses from private funds. There is no organization in Switzerland for assisting students wishing to go to America. The few who have studied in the United States have returned with great enthusiasm about the institutions, and particularly the universities of this land.

France. Most of the French students who have come to the United States have belonged to the middle class, though a few have been wealthy. Fellowships have assisted many. Such students have returned to France with a keen appreciation of the United States, with patriotism unchanged, with a decidedly enlarged capacity for international friendship. The ratio of French students going abroad to the total number of students in French colleges and universities is "naturally very small." Some of the Franco-American students of past years have won high recognition in their land as authorities on American customs, laws, or literature, and are daily making considerable contributions to the cause of international understanding.

Among these may be mentioned a professor of American Literature and Civilization in one of the universities of France who studied at Harvard University as the first exchange student from France, and who has subsequently written many authoritative books, several of them of a nature to promote in his land a knowledge and appreciation of the United States.

[4] Somewhat larger totals are given by another correspondent in Czecho-Slovakia, Dr. Jar. Kose, who puts the number of students in foreign residence each year at 40, and the total number of university students in his country at 28,000.

Another instance is that of a younger man who was honorably discharged from the French army in 1919 and who has studied in the United States on American Field Fellowships. He has received the degree of S.J.D. from Harvard. This student has read before the Comparative Legislation Society of Paris papers concerning differences between American and French laws that have attracted special attention. He is conducting a seminar in France on United States legislation.

A third French student who came recently to the United States on a fellowship now holds the post of professor of English in an important *Lycée* in his homeland.

Spain. The movement of students of Spain to foreign lands began in 1903, when the Spanish Government first granted scholarships for academic residence abroad. About a hundred students carry on their studies each year in other lands. They come mostly from the middle classes. A few are from the laboring classes. Most of them are maintained by government scholarships, though a few provide their own means. The effect of residence in the United States upon their attitude to the homeland varies with the temperament of the individual student. Some are loath to resume life in their own country; "others discover merits in it that they had not noticed before." To the inquiry as to the effect on international friendship, the somewhat surprising answer is given: "Doubtful, as they find abroad more imperialism and hatred than in Spain." There are two nation-wide organizations for assistance of students pursuing their education abroad, both of them government institutions: the *Junta para amplicación de estudios,* and the *Junta para ingenieros y obreros pensionados.* Best results are to be obtained from these migrations, it is suggested, by not sending students to the United States "unless well prepared, already rooted in Spain, and not inclined to vanity." The most successful returned students "occupy positions in universities or laboratories. Others go into journalism, art, private industries. The unsuccessful ones incline to politics."

India

By B. R. Barber,

Secretary of The International Committee of Young Men's Christian Associations, formerly Student Secretary of the Calcutta Young Men's Christian Association

Classes of Students Who Leave India for Study. From what classes socially, financially, and religiously, do the students come who leave India for study? First of all, there is the outstanding or marked man who has already made his impress upon India. From time to time for the past hundred years such men have been going abroad, not to take regular

courses but to study foreign customs, methods of government, and business, and to give the West an idea of the culture and civilization of the East. Then there are the young chiefs who sooner or later must be ready to assume responsibility in the six hundred or more native states in India. Some of these have been going to England for this preparation, some have English tutors in India, and many are trained in the Indian Chiefs' Colleges at Lahore, Ajmere, Rajkote, and elsewhere. While some students are from the upper gentry in affluent circumstances, as a rule the aristocracy have refrained from leaving India, and Mohammedans have a prejudice against Western education, though now both go abroad. Those who study abroad are chiefly from the middle classes, in good social standing. They are for the most part Hindus with a strong Hindu bias, though unorthodox. A few are from the small-propertied people and some from the poorer classes.

Results of Student Residence in America. Generally speaking, the love and respect of the Indian student for his own country have been greatly increased by his residence in America. He sees conditions at home which he may help to improve; he sees many opportunities to serve which quicken his patriotism and national spirit. He becomes devoted to the uplift of India because he has been living in a free country and hearing of freedom and patriotism. He sees the women of America liberated from many trammels; indeed, he may think they are a little too free, but he is determined to strike from the women of his own country the shackles that have bound them, such as the purdah, early marriage, and ignorance. He is determined to minimize caste and to lift the depressed classes. Love of country is quickened, too, as he beholds some of the evils in America: materialism—he is spiritual; divorce—he is devoted to his home; drinking—his scriptures forbid it; law-breaking—he has respect for law, Gandhi to the contrary notwithstanding. He has a broader outlook; new standards of good and bad are set up; he applies his wisdom, exposes the bad, and promotes the good.

But it happens occasionally that a student tarries in America after the immediate purpose of his visit is fulfilled. He is attracted by conditions here and he may have hope of marrying an American girl, but to linger on because he is more comfortable or because he is drifting from one thing to another is most harmful indeed. He must find a new and greater purpose to replace his original one if he remains; otherwise he needs to get into the midst of India's mass of problems and from the vantage point of his superior privileges and training, help to solve them. If he stays abroad too long he does not, on his return, enter into life wholeheartedly. He is dissatisfied with conditions and, having no sense of mission, becomes

depressed by the poverty, superstition, and degradation which surround him.

Indians are shocked by the sin they see here. From their contact with missionaries and others in India, they receive the idea that America is clean and pure and holy. When they discover that this is not so, a revulsion of feeling comes over them. As they look deeper, however, into our ethics, our morals, and our Christian spirit, and as they recognize that sound morality exists in so many of their own homes, they are strengthened and not weakened in their moral purposes.

The attitude of the non-Christian toward religion is a negative one. He is far removed from the intimate worship of his own country and not being willing to accept another religion he takes no part in religious things. He may go to church or to a religious lecture occasionally, but it is a mere formality. Besides, the "activities of modern life loom too large for him to give serious attention to religion. A right ethical life is a religious life; that is good enough for the work-a-day world." Though it is a sad indictment against us, it is true that on the whole Hindu students are not changed much for the better in this country. They return vaguely theistic but have little to do with religion in their own lives.

With the Indian Christian it is different. He casts in his lot with the Church. He helps it and is helped by it. As a living example he makes vivid the work of missions. He has entrée to the Christian home and his presence draws out tenderness and friendship between American students and himself. He is made self-reliant toward church work and often returns to his own land determined to engage in Christian education or mission work or other forms of Christian activity. Often he first hears while in America the call of God to dedicate his life to the service of the Kingdom as against the many more lucrative positions which are open to him in India.

There is no question but that in America international friendship is promoted by the intermingling of the students of the different nations. They look into one another's faces, they read one another's thoughts, they recognize one another's similarities and differences, and they know one another's desires and aspirations. Indians are attractive to Americans and close friendships are formed between them. The relation of ruler and ruled does not exist and they meet as man to man. Usually, too, the Indian holds his own with his American compatriot, at least in scholarship, and this makes for a strengthening of the ties of friendliness.

On the other hand, if Indian students in England have difficulty in entering Oxford or Cambridge or any other British university, if they are not allowed to compete for honors, and if there is a feeling of race prejudice toward them on the part of some, how can it be otherwise than that

the cause of international friendship is weakened? It leads to disloyalty and anarchy. Bad as these things may seem, race or color prejudice on the part of Englishmen is not nearly so strong in England as it is in India.

Recruiting Agencies for Students Abroad. There are several agencies in India under which students find their way abroad, though few, if any of them, are nation-wide. The Association for the Advancement of Scientific and Industrial Education of Indians was established in 1904 with the following objects:

1. To enable properly qualified students to visit Europe, America, Japan, or other foreign countries for studying arts and industries;

2. To make advances or render other help, when necessary, to properly qualified Indian experts returning home from foreign countries in order to enable them to start industries or to impart instruction in them;

3. To enable distinguished graduates of the Indian universities to prosecute further studies in science in Europe, America, Japan, or any other foreign country;

4. To equip a central laboratory for the use of students, and for imparting scientific knowledge, and also to equip a technological library, as well as workshops for giving practical training in arts and industries;

5. To take steps generally for the encouragement and promotion of indigenous industries of the country.

Within the first seven years sixty-four students sent abroad by the Association had returned to their native land and most of them had entered into profitable and remunerative service, or into service which would be of economic benefit to India. Of the number returned, fourteen had studied agriculture, ten chemistry, five mechanical engineering, and four each mining and electrical engineering. Many students were provided by this organization with their traveling expenses and a monthly stipend for living expenses.

In order best to utilize these trained men on their return, the Association formed such organizations as the Small Industries Development Company, the Manufacturers' Association, and Indian banks with Indian capital. In those countries to which the students went, the Association sought to make proper contacts, to see that they were properly met and introduced to their new fields of study. In America, for example, this was done through such agency as the Committee on Friendly Relations Among Foreign Students which to-day has its contacts with more than ten thousand students from various countries of the world.

The Government of India has been granting scholarships to Indians for study abroad amounting to £345 a year. It has been felt by some that this is too little to cover the usual expenses. These scholarships include

(a) grants to technical scholars for study in the industrial development of India; (b) university state scholarships as rewards for proficiency in study (these scholars have usually gone into the Indian Civil Service or law); (c) scholarships for the study of languages. Some would limit Government scholarships to those who wish to take advanced study or technical and commercial training, or to do scientific research. The Calcutta University and the Deccan Educational Society give grants for the study of pedagogy abroad. While in practically every case these students proceed to England, there are those who advocate permitting certain students, for example those studying agriculture, to proceed to America and other countries. Government scholarships are now granted by the Central Government but there is a move being made to have this function taken over by the provincial governments.

In 1909 an Advisory Committee with a Bureau of Information and a director, who was "educational adviser to Indian students," was formed in Great Britain. Provincial Government committees were created in Bombay, Calcutta, Madras, Lahore, Nagpur, Dacca, and Allahabad. Sir T. W. Arnold was the Adviser.

In 1912 this was developed into the Indian Students' Department at the India office and additional provincial committees in India were created at Gauhati, Patna, Delhi, and Ajmere. Sir C. E. Mallet was the Adviser.

In 1920 this work was further developed by the appointment of two Joint Secretaries to the High Commissioner for Indian Students' Work. A summary of the Department's duties in England includes: corresponding with the eleven Advisory Committees; supervising the work of Indian scholars; guardianship of other students; meeting students on arrival; securing return passages; furnishing references and certificates; advising students of facilities available; counseling as to the choice of a profession; obtaining suitable lodgings; giving financial assistance to students; caring for those in ill health; promoting suitable social intercourse between Indian students and English people. The Advisory Committee is now recommending that this department be dissolved and the work taken over directly by the various universities in India which will make contact with students desiring to go abroad.

Indian Opinion of America. Below I am able to quote verbatim from the reports of four Indian Christian students giving expression of their experiences and opinions with reference to their study and residence in America.

Mr. A.

1. The impulses that students of India have toward the West are (a) curiosity to know what Western civilization is; (b) a deep concern

and regard for the achievements of the Western peoples as they are understood by Indian students to be the product of Christianity; (c) a desire to come into contact with an alien people because of the novel experience and for the chastening effect it has upon the stranger.

2. The conditions in other lands, such as, for instance, America: (a) the wonderful opportunities thrown in the way of masses for education and self-advancement materially; (b) the high value placed on the individual; (c) the comfort of the masses in general; (d) the constant reminder that he is a part of a whole.

Anti-social conditions noticed are (a) drunkenness; (b) extreme poverty in a few cases; (c) immorality due to excessive freedom of sexes; (d) crimes such as murders of blood-curdling descriptions.

3. Sociological studies describing the slum conditions and social theories and the psychology of the people as reflected in their social customs, manners, dress, and entertainment, are all studies in which we are interested outside of our professional studies.

4. The Christian students who come to this country are much better prepared for their coming here, for: (a) Their minds become critical as they see the great contrast between their home environment and the environment with which they are brought into contact. Their mental fiber stiffens in discussing problems of sociological interest with their fellow students; (b) *Morally* they feel that religion in India should be lifted to a plane of social activity, of usefulness, instead of being allowed to spend itself in useless vague mystical feelings about the Infinite; (c) *Emotionally* they feel that social distinctions in India are barbaric and are the fossilized remains of a historic past and that to rid our society of these caste distinctions is one step nearer to making India more powerful and a more desirable place to live in.

5. Dangers are drunkenness, irreverence, lack of respect for parents, disregard of the sacredness of that tie which binds men and women.

6. The Student Movement should actively coöperate with Indian Christian students in their struggle toward the light of social usefulness (a) by inviting them to their homes; (b) by showing them things that are of social value to their own community; (c) by discussing with Indian students the best methods by which they can be helped to realize their object in India.

Mr. B.

1. As far as I can make out from personal experience and from my conversations with other Indian students, they come to the West because of the varied opportunities for study and self-help. The advantages which the West offers cannot be paralleled in the East. The glamor of travel also has its force.

2. As far as I can make out, three dangers face us, and in order of importance they are:

(a) A weakening of the moral life. The social relations here are not hedged in by certain conventions. A man, consequently, is apt to discard the reserve which holds him true to his ideals.

(b) A general dissatisfaction over the mode of living in India as contrasted with the comparatively free life here. This dissatisfaction deepens often into disgust and a man is tempted to give up the idea of a religious education and to go in for professional work so that he may make his mark on the secular life of India.

(c) Certain political doctrines on which Indian students who come here are tempted to run amuck without understanding their purport. This sours their lives when they return home and handicaps them for effective service.

3. There are two things which the movement ought to do: (a) The students in the different colleges and seminaries should be drawn together by means of clubs and should follow one of the examples set by the Association of Cosmopolitan Clubs, that is, have conventions where delegates may meet. (b) The second is that the movement ought to devise means by which needy students can be helped. If I am not mistaken this is the policy of the Association of Chinese students.

Mr. C.

I see progress in this country. I see achievement in health, wealth, and education. I see enjoyment of life and also an active society. I see also race prejudice and color prejudice. I seek to study the methods of work in all departments of life. The splendid organizations to do efficient work are worth noting. The organized Associated Charities and organized social work have impressed me.

I think that the student is better prepared for work in India after some training in the West, because of the opportunities to share the views of able leaders and to be trained under them.

Dangers in residence here are: (a) the danger of estrangement from his own people; (b) the danger of becoming so "Americanized" as to be unfit for work among the common people of India; (c) the danger of becoming a fanatic on "organization" (what I mean is that the organization craze is apt to be carried too far so as to become "top-heavy"; efficiency should be taken up along with strength of spiritual character); (d) the danger of a belief that all the methods of work in America would apply also to India.

Those who are interested in these problems could help: (a) by opening special facilities for study; for example, the seminaries, I think, in this country do not have courses of study that an Indian can take up to enable him to do efficient work in India and so courses in Indian philosophy and classics and literature ought to be given in the larger seminaries at least; (b) by holding an annual conference of Indian students to inspire in them ideals of service with special reference to their country's needs and also to make them feel a bond of unity in their years of preparation in that they are all preparing themselves for a common cause; (c) by doing anything that will make them feel at home while away from their own homes; (d) by opening channels in connection with city or rural Y.M.C.A.'s or with charity organizations by which the Indian student can undergo a practical training in the summer months so that he will be an efficient servant of the Christian cause on his return.

Miss D.

The students of India look upon America as the greatest and most civilized country in the world and therefore the opportunity to come to this country is the highest privilege possible. The character and attainments of the missionaries from Christian lands make us desire the same opportunities they have had.

I noticed the different educational buildings, hospitals, colleges, homes for the aged, and industrial schools all equipped with every facility for doing good work.

I consider that a man or woman who comes to America to study is better prepared for Christian work on his or her return to India. The missionaries always send their children here to be educated and also prominent men and women may be mentioned who were educated in this country and returned to do a great work among their own people, such leaders, for example, as Pundita Ramabai and Dr. Karmarkar.

By the fruits we know the tree. The fruits of Hinduism are caste division, poverty, ignorance, polytheism, idolatry, the pride of the Brahmin, the degradation of the outcaste. But in this country we learn that the fruits of Christianity are liberty, social and educational progress, brotherhood, honor for women, education, and social purity; and our influence must be greater after living in such a land.

The dangers faced by the students are as follows: The students of the East have to contend with a colder climate and different food, as well as with the customs and manners, loneliness, and homesickness. The greatest danger conceivable is the temptation to make their homes in this country.

The students of the West can show sympathy and friendship, which means so much to the Indian students.

Biographies of Returned Indian Students

Number One. A married man with a family of eight children, which does not mean that he was an old man, was a teacher in the Lower Secondary Department of a high school in an Indian town. He had passed the matriculation examination but had failed in the first examination in arts. He had enterprise, however, and leaving his large family went to America, having $335 in hand; was admitted to the University of Chicago and in two years obtained the degree of M.A. He maintained himself during this period by doing odd jobs. He returned to India and is now a college lecturer in English Literature.

Number Two. A young student of eighteen years, after one or two unsuccessful attempts to pass the matriculation examination, went to America where he supported himself by his own efforts, aside from a few small remittances from home. He studied at Harvard and Boston Universities and took the degrees of M.A. and S.T.B. He remained in America eight years and is now a university professor of philosophy in India.

Number Three. A young student graduated from an Indian university and went to England where he took his medical degree. While abroad he

was elected to a very important position in student work and made his impress upon the student life of Great Britain. He returned to India and threw himself into student problems. He was a professor in an important Christian college, was offered its presidency but chose to continue in vital contact with the students of India through a nation-wide organization. He was editor of its magazine and has traveled on several continents lecturing in the interests of student work. He has served on Government commissions and is an outstanding man in India.

Number Four. This man left India just before the War, intending to be an electrical engineer. He had read up to the B.A. in Physics and Mathematics and knew English well. His character was excellent and he meant business. He was encouraged to come to the United States because the electrical training here is good. It was considered more difficult and more expensive in England. He entered the University of Illinois and received his B.Sc. degree in 1915, was taken on as an apprentice by the Reliance Electrical Company, Cleveland, Ohio, and was soon made an assistant engineer in designing machines. When America entered the War and the chief electrical engineer's services were requisitioned, this man was made Acting Chief Electrical Designing Engineer of the firm. He acquitted himself well. He returned to India in 1919 as agent of the firm. He is very American in his accent, and very business-like in manner. He was a partner in a business firm for over a year. He is now Professor of Electrical Engineering in the Hindu University at Benares, and is carrying on experiments in designing. His admiration for liberty-loving America is profound.

Number Five. Met some American tourists who encouraged him to come to Philadelphia and study medicine. He spent nearly six years in America and returned to India after the War. He has given up the idea of a lucrative practice in one of the larger cities and with a deep patriotic and humanitarian motive, has preferred to practise in a smaller town and the surrounding district.

Number Six. Was a most brilliant youth all through his university course. After making his M.A. he won the state scholarship and went to Oxford. When called upon to answer a certain question regarding his fellow students at Oxford, he refused to do so. It was pointed out that as he held a state scholarship he should reply. He then resigned his scholarship. He fell foul of the Government and sought refuge in the United States. Afterwards he went to Switzerland, Germany, and other countries. He recanted his admiration for Germany and is a voluntary exile somewhere in Europe.

Number Seven. A rich man's son went to England immediately after his matriculation to enter the Inns of Court. He traveled widely in

Europe and was ruined by drink and immorality. He was called to the bar duly, but so shattered was his constitution that he died soon after arriving in India.

Number Eight. This man was a brilliant Christian student and after spending a term of years in America graduated from one of the leading colleges. He was the President of the Union of Christian Students of India in America. On his return to India he joined the United Theological College at Bangalore in the Department of Church History. In addition to his work in this field, he makes occasional excursions into Indian economics. He is in demand for religious conferences and is writing articles on the policies of the Syrian Church of Malabar, also on church unity.

Number Nine. This young man was a graduate of a mission high school at Ahmadnagar and of Ferguson and Wilson colleges with A.B. and with honors in philosophy. He taught in the mission high school in Bombay; conducted the Language School for missionaries in Western India; has written text books for them; was on the Executive Committee of the Bombay Christian Endeavor and the Graduates' Auxiliary to the Student Christian Association; became a member of the Student Volunteer Movement; edited the Sunday School notes for the Bombay Tract and Book Society, and translated and wrote books for the Tract Society. We understand that the American Board has accepted him as a missionary and that he is now at work in India.

Number Ten. A graduate of the American Mission High School at Pasumalai, the American college at Madura. He took his A.B. degree at Cornell in 1916, after completing the course in three years' time, winning a Phi Beta Kappa key in the process, then entered the Yale Divinity School of Religion; was secretary of the Student Volunteer band; associate editor of the *Yale Divinity Quarterly.* He then engaged in work among students in the American Mission College in South India for a time and recently returned to America to finish at Yale his work for a Ph.D.

Number Eleven. A student sent abroad under the Association for the Advancement of Scientific and Industrial Education of India, obtained his master's degree in agriculture from Cornell University, Ithaca, N. Y., and on his return to India was appointed by the Cooch-Behar State to their tobacco farm at a salary of rupees 500 per month.

Number Twelve. Returned to India after passing with great distinction the B.Sc. examination in agriculture from the University of California. He was employed as Professor of Botany and Chemistry in the Bangabasi College in Calcutta.

Number Thirteen. He attended the Pratt Institute, New York. By means of an apprenticeship in the world-renowned Colgate Company plant

he mastered the technology of oils, fats, and soap. He was elected a member of the American Chemical Society, being the first Indian honored with that distinction. On his way home via Japan, he was appointed chemist and supervisor of a big soap factory in Tokyo. His book entitled "Commission on Technology of Oils, Fats, and Manufacturing Products," earned for him a reputation in America. He has started on his own account in Calcutta a vegetable-soap manufacturing plant.

Number Fourteen. This gentleman joined the Testing Department of the General Electric Company of New York. The Director of the firm was highly pleased with his work and appointed him as an engineer in the hydro-electric plant which the company undertook in Nepal. He later joined the Calcutta Electric Supply Corporation.

Number Fifteen. This gentleman studied at the Y. M. C. A. College in Chicago and completed the entire course. He returned to Europe and later to India in the war work of the Y. M. C. A. After serving in this capacity he was appointed as Warden and General Secretary of the Indian Students' Hostel in London, which is a large and important institution established for the benefit of Indians who are living in that city. The annual budget is $100,000 and this gentleman is carrying the work with the confidence and esteem of his helpers and committee.

Number Sixteen. Studied for years in the United States and secured his M.A. degree from Columbia. On his return to India he became professor of English Literature and Mathematics in one of the leading native States, a position he held for more than a dozen years. His influence was strongly felt on the side of Christ among the students of that State. He is at present traveling in America on exchange professorships and has widely influenced the thought of our students toward the students of India.

Japan

By Galen M. Fisher,

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The attitude of the Japanese when they come to America varies all the way from enthusiastic friendliness to cynical distrust. Taken as a whole, however, their attitude is friendly and it is safe to say that with rare exceptions they return to Japan more friendly and appreciative of America's ideals and achievements than they were upon arrival. The exceptions occur chiefly among the students arriving in the larger cities, where they have slight opportunity for intimate intercourse with better types of Americans and see the more mercenary and materialistic aspects of our civilization.

Their attitude toward Japan unquestionably tends to become more disillusioned and critical. It is very rare, however, to meet a Japanese who has become in any sense unpatriotic. They may criticize the bureaucracy and the elder statesmen and may declaim on the necessity for giving the mass of the people a better chance to get on in the world and to share in the government. The first reaction of a good many of them after reaching America is to dwell upon the smallness and poverty and backwardness in material ways of their native land in contrast with the opposite characteristics of America, but before they return home they generally come into a saner mood. They may go back convinced liberals or radicals and impatient of the conservatism of their countrymen, but none the less they have a firm belief in the distinctive values of Japanese culture and in the certainty that she will hold her own with the aggressive nations of the West.

The number of students in the various colleges and universities of Japan as a whole is approximately 100,000 men and 20,000 women. Accordingly, the number of students in America is somewhat less than one per cent. But if graduates only are considered, the percentage coming to America either for study or for observation is doubtless above ten per cent. and it may be considerably more.

It is a striking fact that out of a list of 146 Japanese who have studied in America, most of them since 1900, fully seventy per cent. are Christians. Upon returning to Japan thirty-five per cent. of this entire list have become teachers, professors, or researchers; twenty-two per cent. have entered the ministry and other forms of professional Christian service; and nineteen per cent. have entered business and industry, chiefly as managers. It is impossible to say exactly what the result of their study in America upon their Christian faith has been, but men like the Reverend E. A. Ohori and the Reverend M. Shimazu, who have known most of them intimately and who kindly supplied me with the list, are of the opinion that very few of them have entirely lost their Christian faith but that a considerable number have lost the warmth and zeal which once characterized them. Even those who have lost something of what is generally understood by "spirituality," have continued to make their influence count for righteousness and social service and to give some sort of support to the Christian Church, even though they may not be active members.

An indication of the chilling effect of life in the United States upon some of the students is given in the statement by a close Japanese observer: "I can readily name twenty young Japanese who intended to become ministers and entered American theological seminaries, but later they changed their minds and entered education or business or official service." Lest this statement, however, convey a false impression, it

should be added that a number of these men had their eyes opened in America to the great opportunities for genuinely Christian careers in social service and education. A number of them, for example, are now serving in the social welfare departments of the national or local governments. Indeed, the entire social welfare department of the National Government has from the first been largely manned by Christians. The same is true of Tokyo and Osaka, and of the South Manchuria Railways.

Residence in America invariably tends to liberalize the ideas of Japanese regarding the family and social relations between men and women as well as regarding political institutions. Where students are given an opportunity to mingle freely with Christian Americans in their homes, the effect upon their entire life and ideas is generally deep and lasting. But even those who live in the larger cities or in regions where social intercourse between Japanese and Americans is infrequent, are apt to be favorably impressed. In a few cases they are unable to resist the demoralizing influences which characterize so much of the amusement and commercial life of our large cities.

The general results of the coming of Japanese to study in the United States have been beneficial to Japan as a whole and to the Christian movement there. It has also done much to promote friendship between the American and Japanese peoples and to counteract the misrepresentations and designing schemes of chauvinists and exploiters of race prejudice. At every outbreak of anti-American agitation in Japan or of anti-Japanese legislation and agitation in the United States, the returned students from America have exercised a potent influence on the side of forbearance, faith in the ultimate justice and good-will of America, and determination to maintain peace.

The only nation-wide organizations in Japan rendering service to students going abroad are the student Young Men's and Young Women's Christian Associations. Excellent as have been their endeavors, there is much they have not been able to do. Their efforts have been somewhat supplemented by the International Service Bureau which has its offices in the building of the National Committee of the Young Men's Christian Association.

The most regrettable gap in the efforts to be helpful to Japanese students in the United States is represented by the very limited opportunities afforded many of them to mingle intimately with the best type of American Christians, especially in their homes. The services of the Committee on Friendly Relations and the various churches and Christian Associations in this direction have been of incalculable value. Bible classes and socials especially arranged for Japanese students have also been helpful and should by all means be emphasized, but the most potent

factor of all in making and keeping Japanese students vitally Christian in their ideas and in their conduct is the chance to see Christianity working spontaneously in Christian homes and to form friendships with cultured Americans who will gladly give the time which such friendships require.

Latin America

By S. G. Inman

Classes from Which Students Come. All social, financial, and religious classes have been represented by the students who have come to the United States, but it will probably be exact to say that the larger part have come from the upper middle class, speaking socially and financially. All classes are entering this group now. At first it was only the rich who could afford to do it. Now since the possibilities of self-support are becoming better known, the middle class and even the comparatively poor are coming. This has not become a "movement" but little by little it is developing. Some of the Latin-American students now in the United States who are interested in improving the reputation of their student body here, are trying to start a movement to bring more middle-class students. They maintain that the rich students do not usually care to study and by wasting their money in riotous living have often brought criticism on the Latin-American students as a whole.

Speaking religiously, while it is still true that by far the larger number who have come are Roman Catholics, yet it would also be correct to say that evangelical Christianity has been represented out of all proportion to its numbers in the population of the various countries. This is because many students have passed through mission schools and have thus been directed to the United States, while a great many others have had some slight contact with missionaries and through them have been able to get into touch with this or that university which they have later attended. It is unfortunately true that there is just now a very strong feeling among the students of Latin America in the United States against evangelical or Protestant propaganda.

Effect of Living Abroad. No doubt in the great majority of cases students who have studied in the United States of America have been favorably impressed with our great advance in civilization, our financial power, and our spirit of progress. It is noted that practically all who have had a chance to stay for any length of time in the United States are eager to return to this country.

Many who have experienced our advantages here have returned home with a desire to better the conditions under which their own people live,

and in some cases they have been successful in elevating civic and social life. While a few would maintain that North Americans are no better morally than their own people, most of them would say that our morality is of a type that ought to be imitated in the lands that lie to the South. Of course, they drop back into their own social cliques and naturally fall into the moral situation as it exists in each land. Yet I believe that all have been bettered and that the result as a whole has been favorable.

As regards the influence of their stay here on their attitude toward religion, it can be said that all are liberalized in thought, though they may not reach the point where they would be willing to link up with an evangelical church. A correspondent recalls one case, that of a physician in Colombia, who was especially impressed with our kindness of spirit as regards the different divisions of Christianity. In the first of a series of lectures which he was to give in his local university, he referred to the fact that thousands of worshipers on Sunday go up and down Fifth Avenue, little groups breaking off to enter their different houses of worship, yet all chatting and evidencing the most kindly feelings toward one another. He went so far as to say that he thought this same spirit might grow and develop in Colombia. As a result of this expression of opinion, he found it impossible to secure dates for the remainder of his lectures.

On the other hand, the writer knows of at least one instance in which the young man professes to have lost all interest in religious matters. After announcing his intention to study for the Christian ministry this young man was repeatedly advised against coming to the United States to continue his studies. But he insisted and, entered one of the colleges of the Middle West. Now he maintains that what he has seen of Christian life in this sectarian institution has turned him completely against all interest in religious work. No doubt he and others will return to their respective countries and instead of being helpful will prove obstacles in the path of progress of the work that is being carried on by the different missions.

In practically every case they come back warm friends of the United States. But as one points out, if you listen to their enthusiastic praise, you soon see that they are thinking of the comforts and pleasures of America and not of her principles, institutions, and moral values. Some return so completely "Yankeefied" that they can see no good in their own country and its institutions. They are pessimists and make no effort to change things. Some return with great ideas of bringing to their country something new and better than it has known, but they are soon discouraged. One such, after ten years, seems to have no hope of doing anything and he is making himself believe that he could do more for his country if he were living in the United States where he could write plain things about conditions here and send his ideas back in the form of pamphlets. He suffered materially from having signed a petition asking

that the Young Men's Christian Association be organized here. At present no thinker dares open his mouth about conditions which are not ideal. Probably seventy-five men are now living in exile for having opinions which they didn't keep to themselves. Only in exceptional cases do students return with new attitudes on social and moral questions. But those few cases make it worth while.

A Central American correspondent says:

Students have seemed to return with a greater loyalty to their native land than before, if anything. They adopt the viewpoint of the United States on moral and social questions generally on the Christian side. Their religious thought has been upset and they as a rule are open to any new ideas but not established in any beliefs. If they do become Protestant while students, it does not bring them into the Protestant groups when they return to their native country. Those going to Europe return most often without any faith, whereas those from the States are either Christian or open-minded.

From one of the more backward countries comes this observation:

These students discover their country's weakness and criticise its bad government and priesthood ruthlessly. Yet, when they return, financial, social, and marriage relations generally make them more cautious and such men often revert to conservatism in middle life. Political loyalty, like love of home, remains untouched.

In a general way, doctors and editors who have been in the United States do help philanthropic causes somewhat and tend towards greater political freedom and religious tolerance. Many become Free-masons. Yet the *direct complete conversion* of such students to Christ and to a life of service seems very rare, almost unknown. Any lingering attachment to the Roman Catholic faith usually goes, but nothing very definite or satisfactory comes in to take its place.

Do Results Show that this Movement is Helpful? Any movement that tends to bring the young people of a country in closer touch with the sounder elements in the life of other peoples is helpful, not only to them but to the land from which they come. The reflex influence of the new ideas which these young people must receive as they journey and study in the United States must evidently be a help to their native land. They go back to put into practice new ideas of sanitation; many of the young men graduate in engineering courses and return to promote industries in their own lands; and others who go to be members of the legislative bodies cannot fail to show in their own changed attitude toward life the results of their thinking and to apply those results to the solution of the problems with which they are to be confronted.

Certainly international friendship is promoted by this interchange of

students. The great difficulty in the relations between Anglo-Saxon and Latin American, is the lack of real knowledge which the one has of the other. No greater bond could be created between the various republics of the Western Hemisphere than that which naturally results from the closer and more intimate contact of the youth of these countries, intermingling in this or that university or traveling through lands hitherto unknown. The staunchest friends that the United States has had in Latin America have been found among the men who have traveled in the United States and particularly among those who have remained here for some time as students. As to the influence of the movement on the Christian Church, it may be necessary to postpone judgment until some future time. Much will depend upon the impression made on Latin-American students who come to the United States and upon the success which the religious organizations of this country may have in interesting these young people in modern Christianity and its call to sacrificial service. As already noted, there is now an unfortunate tendency among the students from Latin America to depreciate that form of Christianity which prevails in the United States, and to proclaim that in its influence on life it is no better, no stronger or more virile, than that to which they have been accustomed in their own land.

At the same time, it must be admitted that all Latin-American students who spend any time in the United States are liberalized in their methods of thinking and will hardly, at least in their saner moments, declare that evangelical Christianity is a failure.

A correspondent from one of the smaller countries says that, unfortunately, the things many of the students bring back are the things we are the least proud of in the United States, such as the latest dances and the excessive freedom of the sexes. In general those who return from study abroad are favorable to the country in which they have studied and also have more of a world outlook.

Organizations for Assisting Students. In the various Latin-American countries there are few organizations which have as one of their objects the helping of students who desire to go to foreign countries for study. The Department of Education in the government sometimes, but not often, is prepared to render such service. The Young Men's Christian Association, wherever established, will give help when sought, though it is not always furnished with definite data, catalogues, etc. In Mexico there has been recently established by the American business men a Mexican-American Scholarship Foundation that maintains a secretary to look after the students whom the organization itself sends to the United States. In Chile, the professor of English in the university has made himself responsible for looking after a considerable number of students who go

from the capital. In Buenos Aires the North American University Club have a special committee to help progressive students. North American diplomatic agents sometimes take a great deal of interest in this question, but more often give their time to purely commercial interchange. There is really a great need of a central bureau in each Latin-American country where young men and women can get accurate information concerning curricula, costs, living conditions, and the general situation in the various schools in the United States to which the student might be inclined.

Some Biographies of Returned Students

PERU

Dr. A. Studied veterinary medicine in the United States, returned, and did much in his region for better stock and more scientific farming. Became dissatisfied after several years at the slowness with which his ideas were received and returned to States. Hard times following the War and illness of his family caused him to return to Peru where he is doing considerable for farming, but mostly for his family. Would help in any well-directed movement in his community. Sent by family which is wealthy. Liberal and fair-minded.

Mr. B. Sent to States at government expense to study normal methods. Returned after year and a half and is doing much to modernize instruction and create a better professional spirit. Has good moral influence and interested in temperance. Life much affected before his going to the United States by zeal and example of an American director of the National Normal School. Liberal toward religions, friendly to evangelical reforms.

Mr. C. Came to the United States with returned missionary; soon was able to support himself and worked his way through college. Worked several years as insurance agent and made good. Taught Spanish in Y. night school and saved money. Helped educate younger brother. Later returned to Peru where he is in business. Morals good and is ready to join any movement for the good of his community.

Mr. D. Younger brother of above. Came to the United States against advice of missionary who frankly told parents that the boy should prepare better in mission school before going to States and probably would not make good. The boy didn't do well, was careless about debts and so generally bothersome that the president of the school asked his family to take him out of the school.

Mr. E. Educated in mission school. With knowledge of English; secured a position in American mining camp; well behaved. Was lucky

playing cards and saved the money won, letting the missionary keep it for him until he was ready to go to the States. He perhaps did not know we considered gambling immoral and missionary thought the money was saved wages. Is in college in California and good reports come from him.

Mr. F. Promising product of mission schools educated partly at mission-board expense in theology. Has been through his course about two years but will not return to preach in native country.

OTHER SOUTH AMERICAN COUNTRIES

Mr. Mc. This young man came to one of the mission schools when he was but a small lad and asked to be allowed to work for his board and tuition. He was given this opportunity and for a number of years acted as night watchman, as purchasing agent in the markets, etc. He completed his course and received his diploma from the mission school and then went to New York City, where he took a course in New York University and finally received his degree as an accountant. The work for this degree was done at night and he supported himself by holding a business position. He returned to South America and taught for a number of years in the mission school in order to pay what he owed the institution. Since then has been a very successful business man in the capital city. He is a Christian man and stands high in the estimation of all who know him.

Mr. V. Graduated in the mission school, then came to the United States and worked in one of the commercial houses for two or three years. He thus acquired a practical knowledge of business which has been of great service to him in past years and he has accumulated a very large fortune. He has been a member of Congress and has held other positions of trust in his native country. In all his private and public relations he tries to put into practice the vital principles of Christianity.

Mr. B. He has a generous proportion of Indian blood in his veins. He studied for three or four years in one of our colleges of the Middle West, then returned to the mission school as a teacher. Afterward he became a professor in the university and edited an influential paper for a number of years. Although not a member of an evangelical church his influence is favorable to it.

Mr. T. Of pure Spanish stock and born in one of the South American Republics. After graduating from a mission school he came to the United States and studied for a number of years; returning, he entered the ministry of one of the evangelical denominations and to-day ranks very high among the preachers of that Church.

CUBA

No. 1. Went from private school in Cuba to Berea College; then to Colgate; married an American girl; returned to Cuba for Christian work and is at present teaching in a high school. He is in every way a better man than he would have been had he not gone to the United States. He has made his own way independently. More intensely Cuban because of stay in North.

No. 2. Graduate of mission school; helped by friends in the United States to complete medical course in the South; returned to native city; married a fine Cuban girl; has a good practice; both he and his wife are very active in local church work and in community uplift. He was a good fellow before going and is better since returning. Sincere admirer of the United States but a thorough Cuban.

No. 3. Went to mission school, lacking one year of graduation; went to high school in Des Moines; later Des Moines College; taught in high school in same city; later in Texas. Has become Americanized; made his own way; a great admirer of everything American and rather inclined to forget his Cuban antecedents.

PORTO RICO

The present Mayor of San Juan and the first native Porto Rican to act (for a time) as Governor of the Island is a graduate in law of Cornell University. One of the leading dentists, who became a naturalized American citizen in Spanish times in Porto Rico and who suffered as a result of so doing, is a graduate of the University of Michigan. The General Manager of the Porto Rico Railway Light and Power Company, one of the largest corporations in the Island, is a graduate of Lehigh and was recently called back there to receive an honorary degree. He has been Mayor of the city of Ponce, Commissioner of the Interior, President of the Chamber of Commerce, and President of the Rotary Club. He is a director of the Y. M. C. A. and is active in all civic movements.

One of a number of Porto Ricans sent by the Department of Education to the United States, soon after the American occupation, was placed in Carlisle Indian School along with others. But he did not stay there long. He went "on his own," fitted himself for college, entered Penn. State, working his way largely; became a Protestant, decided to enter the ministry, took the theological course, married an American girl, returned to Porto Rico as a missionary, became dissatisfied because he was treated as a "native" though he had the training and ability of an "American," and left the ministry. He returned to the United States, spent three or four years studying, supporting himself by preaching; received his Ph.D. in

Education and is now again in Porto Rico occupying a prominent place in government education.

COLOMBIA

X was a promising Presbyterian student, son of an elder, secretary to a missionary. He was taken to New Orleans by a wealthy business man, given remunerative work and a chance to study. Joined the church, has done well, and remits money monthly to his mother.

Z studied medicine at Harvard. He now champions Red Cross work, Children's Hospital, etc., in Bogotá and is a useful citizen, a friend of the missionaries, and editor of a medical journal.

M is one of our ablest physicians, related to forward movements in hospital work. He is tolerant, keen, and just, and an ideal husband. London and Paris, where he was a star student, gave him a horizon and perspective, and enabled him to earn a large income.

O was a military officer who taught temperance and loyalty and truth by his life and as editor of a paper. He imbibed certain "Franklin" characteristics during his visit to the United States and studies here.

The Near East

By K. P. Damlamian,
Staff Executive, International House, New York City

Most of the Near-Eastern students come from the middle class, socially and financially. Those from Egypt and Mesopotamia, as a rule, come from wealthy families. The majority of them are Christians, while a few are Hebrews and Moslems. The Christian students are Orthodox, Greek Catholics, Maronites, Protestants, Gregorians, and Copts. Some of the Egyptians are Moslems, as are all the Turks and Arabs.

The majority of these students get partial support from their families and relatives and work while they study. In 1909 the Young Turk government sent to Columbia University a few Turkish students and, after the Armistice, a wealthy American supported several Turkish students in the same institution. The Syrian Educational Society in New York confers every year a number of scholarships on needy and intelligent Syrians, while the Armenian Student Association of America, Inc., and the Armenian Educational Foundation give scholarship loans to worthy and needy Armenians. The Rockefeller Foundation has bestowed during the last two years three scholarships on young physicians from the American University of Beirût, Syria.

During their stay in America as students these men and women find themselves attached to America and to American life, and their training makes them more fit for the life of America than for that of their own lands. Consequently most of them prefer to remain here. There is no doubt that at the time of their arrival they were quite sincere in their intention of returning home, but very few so far have been able to go back. In fact, the number of those returning is very insignificant. The political conditions in the Near East are largely responsible for this fact. It must also be mentioned that the reluctance of some of the American institutions in the Near East in offering positions to these students has also prolonged their sojourn in the States. The few Moslem students, particularly those from Egypt, Turkey, and Mesopotamia, are too much attached to their native lands to accept anything more than a temporary separation.

Those who have temporarily or definitely made their homes in America have a very sympathetic and patriotic attitude toward their native lands and people. They have always held themselves in readiness to help their countries when they were in trouble and suffering.

Those who have returned have been, on the whole, alive to the limitations of the situation in the East, and have met the difficulties and fulfilled their duties faithfully. Some of them have been most exemplary in their conduct and service to their fellow countrymen. Toward social and moral questions their attitude and influence have been good everywhere except in Egypt. There have been some cases where they have not been found ready to fight for what they considered the right. They have found themselves much changed in their religious views. Many of the religious convictions which they held so sacred before going to America have been greatly modified and they are more tolerant. In fact, in more than one case, they are quite indifferent toward religion. Their international views are greatly broadened and they believe strongly in international brotherhood and good-will as the only means of bringing permanent peace to the peoples of the world.

The usefulness of the movement cannot be denied in spite of the disorganized way in which it has been carried on. Men and women who have gone abroad now stand among the leaders of their nationals in America, and once safety and favorable conditions of usefulness are promised, many will return to their homelands. No doubt the destinies of their countries and peoples will be held in their hands and there is every reason to believe that they will be equal to the opportunities. The influence of the few who have already returned has been very wholesome. As an example, mention may be made of a young Syrian who, after graduating from the American University of Beirût, came to Columbia

University, where he received his Ph.D in History. For several years he worked among the foreign students of New York City, while employed as a lecturer in Columbia. A few years ago he returned to Beirût as Professor of History in the American University. Aside from his classroom duties, which he so efficiently performs, he leads the religious organizations of the University and is promoting the Student Volunteer Movement of Syria and Palestine. He is active in organizing the Student Summer Conferences in the Lebanon and is constantly contributing articles interpreting the spirit of America to the Arabic-speaking world.

The Philippine Islands

By Jesús Dineros,

Executive Secretary, Student Young Men's Christian Association of the Philippine Islands

The movement of students from the Philippines to foreign lands began in 1882 and perhaps earlier, when men and women who were entertaining liberal ideas were prosecuted and when the freedom of speech and of the press and the right of the people peaceably to assemble and to petition the government for a redress of grievances were denied to them or abridged. Among our first students in Europe were Dr. José Rizal, Mercelo H. del Pilar, Graciano Lopez Jaena, Juan Luna, and many others who followed them. Those students and the ones who went to America were and are imbued with the desire for higher education, the desire to get the best that is in foreign lands, the desire to come into contact with the liberty-loving people of Europe and America, and the inherent desire to prepare themselves for greater participation in their government and, ultimately, for the absolute control of their own affairs.

It is needless to say a word now as to what Dr. José Rizal and his contemporaries have done for their people because their deeds are written not only in books and on monuments but in the hearts of their countrymen. We are now called upon to say something concerning our present returned Filipino students.

It is interesting to note that most of the students have come from representative classes. Many of them were *pensionados* sent by the government and by the various religious, social, educational, and commercial organizations. Others were sent by their parents and some on their own initiative. In general, the results are very encouraging.

The attitude of returned students towards the United States is most favorable. Practically all of them have a friendly attitude. One of our prominent returned students, a leading educator, who is taking an active

part in all our activities, said: "The stay of a good many Filipinos in the United States made them admire the liberty-loving people of America and their apparent devotion to democracy and independence. It has, however, intensified their feeling against Americans who apparently are imperialistic in their tendencies and un-American in their advocacy of American principles as applied in other countries."

Mr. L. T. Ruiz recently issued to Filipino students in the United States a questionnaire which elicited the following information that may be quoted as revealing much as to the attitude of returned Filipino students toward the United States:

Main Points of Strength and Weakness in American Life

The most common answers to this question come in order as follows:

Strength:

1. Businesslikeness
2. Sportsmanship
3. Alertness
4. High standard of living
5. National pride
6. Humanitarian interest
7. Self-confidence
8. Strength in organization
9. "Speed" and keen observation
10. Coöperation

Weakness:

1. Too much freedom given to young people
2. Moral laxity
3. Loose family ties; too many divorces, lacking sacredness in marriage
4. Self-conceit and arrogance
5. Racial prejudice
6. Too materialistic
7. Over-evaluation of everything American
8. Lawlessness
9. Provincialism
10. Criminality
11. Luxury and vice

Points of Superiority of the Philippines over the United States

Here the opinion is almost unanimous that hospitality is the first point of superiority of the Filipinos over the Americans. The next point in order is that the Filipinos have a higher standard of morality. The next is the sacredness of family ties.

Other Points of Superiority

1. More religious
2. Greater love for the home
3. Greater respect for parents and older people
4. More obedient
5. More courteous
6. More polite
7. More self-sacrificing
8. More conscientious
9. More patient
10. Less race prejudice
11. Kindness to strangers
12. More law-abiding

In spite of the many obstacles which the returned students encounter, their acts show that their contact with broad-minded and real Christian people abroad has given them new vision for service. They have come to realize that they were trained to serve. A great many of them are rendering valuable service to their country. It is also interesting to note that their spirit of patriotism has been intensified abroad and that in their teachings and practices an observer can see the happy combination of the best that the East and the West have given them.

It is indeed a very encouraging fact to us all that a good many of the returned students have deeper interest in social and moral questions. Wherever they work, their inevitable good influence is felt. They are instrumental in the formation of the right kind of public opinion. Their standard of morality is high and their norm of conduct is a contributory factor for good. Of course, there are some whose attitude toward social conditions is altogether too liberal and whose standard of morality is low. Their behavior does not redound to the credit of American institutions nor to their precious heritage of the past, our own traditional culture.

With reference to the attitude of returned students toward religion, let me state the following illuminating opinion of one of our leading Filipino educators: "Their stay in the United States has tended to lessen their religious fervor, intensifying their love for things material and

economic, which seem to many the distinctive features of American life and American institutions."

Let us consider further the results of this movement. The record shows that such a migration of students to foreign lands is helpful to our native land. In all departments of our government, in all business enterprises, in our social and religious organizations, in the development of our natural resources, and in our educational institutions especially, you can see these returned students holding positions of great importance. They have the confidence of their people. They are giving themselves to the sacred task of preparing the ground for their successors and for the generations yet unborn. That this movement of our students is helpful to international friendship is proved by the fact that there exists to-day a better understanding and relationship between the foreigners and our people. This is a very natural outcome when peoples of different countries with different habits and customs and with different traditions have come together with open minds to deal with each other and to understand each other; when they, by their contacts, have learned to work together, in spite of their differences, for the accomplishment of a common purpose.

In general the movement is helpful to the Christian Church. It is more a service than a detriment to it. But it has not done much except to a few students, partly because they were already enthusiastic for Christianity before they went abroad and partly because of the existence of race prejudice which they observed in the United States even among many of those who call themselves Christians. Fortunately, their contact with the real Christians has led many to realize that religion is not a creed nor a dogma but life as exemplified by Christ.

Among the organizations with nation-wide field of service for assisting such students are the government, the Young Men's Christian Association, the Philippine Columbian Association, the Masonic lodges, and various other organizations, religious and otherwise.

I should not attempt to write down names of the most successful of these students, for there are so many of them and I do not have the complete data in hand. Nor would I attempt to mention the few who have followed the echo instead of the real sound and who, like ships without compass, have ventured out on the turbulent ocean of life. But we must remember that it is a solemn obligation of those who have safely reached the harbors to help these few struggling sailors. Suffice it to say that the successful men and women are holding, and will continue to hold, responsible positions in the executive, legislative, and judicial branches of our government, in commercial houses, foreign and native, in the banks, in our universities, colleges, and high schools, in our churches and other religious, social, and civic organizations. It should be noted, moreover,

that a great many of these returned students follow the teaching profession.

In the light of these facts, and in view of the inevitable contact of the East and the West in the fields of politics, commerce, education, religion, and what not, it is tremendously important for all concerned that our students should have the right kind of associations abroad. More than this, they must be taught, by examples and precepts, that before they or any people can really teach and serve others, they must have a new and larger ideal of Christian service, a deeper and broader human sympathy, and an unwavering faith in the life of man.

Whatever the future holds for these returned students and for their country, be it joy or sorrow, success or failure, they must be taught to carry forever in their hearts the undaunted faith, the never-failing courage, and the priceless experience of young and strong manhood and womanhood that have been founded upon the divine principles of Christianity. The time will come when this momentous event of their life abroad will dwindle into a dim memory to most of their new friends and acquaintances in foreign lands. But to them and to those whom they serve the memory will be forever fresh even when silver threads the hair, and age dims the eye.

In the years to come, even in hours of distress and trial in their lives and in the life of their nation, the recollection of their pleasant association with best and real America and Americans will brighten cheerless thoughts like a ray of sunshine, a beam of grace, lighting the dimness of lonely hearts and illuminating the landscape of their dear Philippines.

THE FOREIGN STUDENT AND AMERICAN LIFE

Chapter IV

THE FOREIGN STUDENT AND AMERICAN LIFE

By Charles D. Hurrey,

General Secretary, Committee on Friendly Relations Among Foreign Students, The International Committee of Young Men's Christian Associations

Social Relationships. Attention must be directed at the outset to the primary importance of the social treatment received by students coming from abroad. No single influence does more to shape their judgment of America and its institutions, and, by natural inference, of Western civilization. These social experiences also have an inevitable influence upon their whole mode of life. What we do to these strangers speaks so loudly that they may be pardoned for disregarding much that we say.

Admission to the United States. The typical foreign student thinks of America as a land of freedom, wealth, and kind-hearted people. From the missionaries, tourists, business men, the cinema, books, and newspapers he has gathered the impression that the American people are generous, just, and sympathetic and that therefore he will be surrounded by true friendship after he arrives in the country. Impelled by such convictions the student often arrives in the United States with very little money and with no definite idea of what he is to do; his first disappointment may await him in the interview with the immigration officials.

The following are the provisions of the new immigration law effective July 1, 1924, referring to students:

Section 4. Non-Quota Immigrants. When used in this Act the term "non-quota immigrant" means:

> (e) An immigrant who is a bona fide student at least fifteen years of age and who seeks to enter the United States solely for the purpose of study at an accredited school, college, academy, seminary, or university, particularly designated by him and approved by the Secretary of Labor, which shall have agreed to report to the Secretary of Labor the termination of attendance of each immigrant student, and if any such institution of learning fails to make such reports promptly the approval shall be withdrawn.

. . . . . .

Section 15. Maintenance of Exempt Status. The admission to the United States of an alien excepted from the class of immigrants by . . . subdivision (e) of section 4, shall be for such time as may be by regulations prescribed, and under such conditions as may be by regulations prescribed, to insure that at the expiration of such time or upon failure to maintain the status under which admitted, he will depart from the United States.

If the incoming student is traveling third class he must pass through the immigrant station, a process requiring sometimes two or more days; if he is a first- or second-class passenger and does not have all the necessary papers, he must pass through the immigrant station for special inquiry. If he cannot establish a non-quota status, and is in excess of the quota allowed from his country, he will be detained on board ship or in the immigrant station, pending special inquiry, and may be deported.

Many a student has not been on American soil twenty-four hours before he is sadly disillusioned. The reports of ill treatment at the hands of immigration officers and taxi drivers, hotels, and restaurants are the first chapters in the stories of shattered hopes and lost confidence. We mention some of the cases reported. Two prominent Chinese gentlemen, post-graduate students, were put under lock and key over night in a room crowded with Chinese coolies, because their boat arrived in the early evening after the immigration officials had finished the day's work. An Egyptian student, from an influential family, traveling second class, was detained twenty-three days at the immigrant station pending investigation of his case. He became ill under such conditions and consequently was very much embittered toward American institutions. It should be stated, however, that most students have no difficulty whatever with immigration authorities; generally the government scholarship students, such as the group of 150 Chinese recently arriving in Seattle, are cleared without delay. Since first impressions are lasting, it is of the highest importance that all students from abroad should be accorded every courtesy at American ports of entry and that everything possible should be done to expedite the negotiations in cases which are appealed to Washington. Two Hindu students came to the offices of the Friendly Relations Committee and reported that they had just paid a taxicab driver thirty dollars to bring them from the steamship pier! On the other hand, kindness in the first hours has created a ready response. Another Hindu has been kept from bitterness by an act of service at Ellis Island. A fourth is altogether friendly because of the care given him in a hospital and a charge adjusted to his ability to pay.

Whenever possible, some American, such as a representative of the Friendly Relations Committee, should meet foreign students upon ar-

rival; a third person of this type, while working in full harmony with the law, can render helpful service to students and assure the government officials that such students will not become public charges.

Attitude of American People. Chambers of Commerce are doing much to give a cordial reception to foreign students; this is notably true in San Francisco and Seattle. Students arriving at these ports are taken in automobiles to their hotel; a complimentary luncheon is given and a motor ride about the city; help is given in obtaining railway tickets and checking baggage; notice is sent to the Chamber of Commerce in important centers such as Chicago, through which the students will pass, in order that some courtesy may be extended.

The Chamber of Commerce in San Francisco gives annually a dinner to all foreign students graduating from colleges in the Bay District. The Philadelphia Chamber of Commerce gives an annual dinner for foreign students in the city; seats at the tables are so arranged that the American business man and the foreign student alternate; speeches are made by members of the Chamber and by representative foreign students; this has become such an important event in Philadelphia that other Chambers of Commerce throughout the country are doing likewise. The object of such delightful gatherings is not the promotion of trade but the establishing and strengthening of friendship with future leaders from many lands. Similarly the Rotary Clubs are inviting foreign students to luncheons at which speeches are made by the guests from abroad, setting forth the conditions and progress of the various countries.

The work that has been organized in behalf of foreign students in Boston and vicinity is an interesting one. In the fall of the year 1918 a group of men who were interested in the foreign-student situation formed, under the guidance of the International Y. M. C. A., an organization which eventually came to be called the Committee on Friendly Relations with Foreign Students. The personnel of the group is varied, including business men, preachers, teachers, and doctors, and their wives. Most of them are quite active in performing the actual work of the Committee. Some assist merely financially. The Executive Committee consists of a chairman, a secretary and treasurer, and five other members, one of whom is a woman. The Executive Committee meets four or five times a year and the Committee as a whole meets twice a year. The aim of the Committee has been formulated as follows:

This committee is organized to perform a service for college students from foreign countries—men and women likely to become leaders in their own lands. The every-day experiences of these young people necessarily reveal only the business and impersonal side of our American life, so

that such students often return home unconscious of the deeper human and spiritual purposes of our people.

By introducing them into our homes, we believe we can help them in this respect, and can learn their point of view, thus forming a real bond of friendship between the nations.

While this work is under the auspices of no Church nor sect, it is undertaken as a definite effort in applied Christianity with the purpose of interpreting Christian ideals of the highest type.

As it is impossible to get in touch with the foreign students by the more usual means, processes which often consume years, the Boston committee has adopted a rather forced method which is as follows: It obtains, with the coöperation of the local Y. M. C. A., from all of the educational institutions of college grade, in or near Boston, and from some of the high schools, a list of the foreign students with their nationality and local address. It then sends out a circular letter, with a card or two which the student is asked to fill out. Usually from 650 to 750 of these letters are sent out and replies are generally received from about fifty per cent. of the number. One of these student-data cards then is filed for reference and the other is sent to a member of the Committee, it being understood that the student in question will be his special charge.

Each family group on the Committee receives, on the average, a dozen cards, and his family group takes charge of the twelve students itself, or takes charge of three and obtains three other families from its own friends who each take three. The young people are then invited to the American home and the contact is made as intimate as is possible.

Despite such work as this that is being carried on in Boston and elsewhere, however, to read the testimonies of students and the reports of pastors, Association secretaries, Cosmopolitan Club directors, and other workers is to discover that our people are not doing their full duty by these strangers within our gates. Many encounter discrimination and ill treatment. Color consciousness is not restricted to any one section of this land, and students of the yellow, brown, and black races are often not received into social circles on the same basis as whites. This stirs deeper and more abiding resentment than any other rebuff the student encounters. In one city, the refusal of an American girl to accept the escort of an Asiatic student at a church social led to the withdrawal of the entire student group from the church. Irrespective of the arguments pro and con, these experiences of racial prejudice among Christian people make serious inroads upon their confidence in our sincerity. Scarcely less disastrous is the effect when they are refused lodging in rooming houses or service at restaurants and barber shops, or are compelled to sit in the galleries at theaters. A Chinese student, seeing a room-for-rent sign in a window, made inquiry

and was told by the lady that there were no rooms vacant; he noted that the walls of the hall were covered with religious pictures, and wondered why the Christian lady would refuse him a room and lie about it in the bargain! It is safe to say that nothing is shattering moral and spiritual ideals among these students more than the social isolation to which so many of them are doomed by reason of color, inadequate English, economic pressure, or natural shyness. Most students do not have adequate contact with good friends and good homes, and there is much loneliness among them. Some have been here five to six years without having received the hospitality of a family circle. Yet the testimony of students and observers alike is that no saving influence compares with the touch of friendliness possible at a dinner table or fireside. It has been responsible for the reclamation of many who were traveling on the road to ruin or despair. Too often these young persons have been left to battle alone with the perils of social and spiritual solitude. Several cases of insanity have been attributed to lack of normal social life and self-expression.

Study of the data and wide knowledge of foreign student life make it clear that, notwithstanding some fine work that has been done, little attention has been given in most centers to the matter of bringing the student into natural and wholesome contact with his environment. When he meets disappointment and rebuff, it is usually harbored in his heart, first arousing doubt of American sincerity and good-will, and in course of time developing antagonism and bitterness toward our habits of life, our religion, and perhaps our entire Western culture. To protect him from this unfortunate condition and ourselves from such regrettable consequences, there must be an enormous increase in what some one calls our effective ministrant good-will, and a constant welcoming of the student through guiding friendships into what is most representative of our Christian life. A very intellectual Hindu, who is thoroughly loyal to the best teachings of his faith, recently expressed his great admiration of the Christian Church and our civilization, with sympathetic tolerance for our faults and good-natured refusal to be insulted by those who discriminate against his color. Inquiry disclosed that he has been fortunate in his associations here and has been often in American Christian homes.

The testimony herewith adduced in support of the primary values of these contacts comes not alone from the writer, but from the students themselves and the most competent observers everywhere. When students are asked what is the best single privilege they can enjoy in America, aside from attendance at a college of their choice, the commonest reply is "the privilege of being in good homes." In several instances, representatives of foreign-student groups have come to traveling secretaries of the Friendly Relations Committee and asked that they endeavor to open such homes to

their fellow nationals. A Hindu who had been having a hard fight against loneliness said, "Oh, if I could only drop in occasionally at some friend's house and have a cup of tea, as we do in India, it would make all the difference in the world." The need of such touches is simply the cry of the human heart to know that somebody cares. The excuse is often made—usually by those who should know better—that American students fare just the same; but it is forgotten that the American is at least in a familiar environment and has an open door to the social life of the school and town, also that he gets home once a year or oftener, and is always in communication with his family and friends. The student from abroad, on the contrary, is thousands of miles from home, will be away from one to five or more years, can get a reply to a letter only once in two months, and most probably is tacitly debarred from much of the life of the school and community.

Here indeed is abundant cause for homesickness and a retreat for comfort to lower forms of amusement; and it is the marvel of every worker among these students to see the cheerfulness with which they carry on and the infrequency of moral lapses under most trying conditions. The argument for the opening of home and heart to these men is not hard to make. All who have given this form of kindness a fair trial will bear witness to its efficacy. Only the men who have been received into family circles can tell what it has meant to their lives. Many a one has been snatched from despair or the grip of a ruinous resolve. Many another has found at a dinner table or a fireside, in the frank chat of a father and mother or the innocent play of little children, the deepest meaning of the Christian religion. The writer is intimately familiar with the career of a South American student who spent five years in this country and returned to become the secretary of the Young Men's Christian Association in his native city. He came here as one of that large class of intelligent young men of Latin America who have broken from the Church of their mothers and lost active interest in organized religion. The evolution in his life that turned him to a Christian calling came about not through any argument or attempt to proselytize, but through the contagion of genuine Christian living as he saw it in many homes where he was privileged to visit and live. Another recent example of the same principle is an Asiatic student who was baptized at the Silver Bay Student Conference and who attributes his decision to the steady impact of Christian lives in the places where he was guided by tactful friends into family circles. Some friends of these students are fortunate enough to become shepherds, looking after whole groups in a college or town. These persons could write captivating stories of their relations with their students, relations which constitute a ministry of personal help-

fulness and counsel reaching often into the deepest recesses of their lives. We know of one man and wife who are the American parents of nearly forty Filipinos in a midwestern city. Their home is open to the group at all times and for that reason the students do not abuse the privilege. Monthly socials are held at the homes of various families which have become interested through "father and mother," and bi-weekly club meetings are held at the city Y.M.C.A. Many of the group attend one of the churches and are active in a large men's Bible class. Two years ago during a series of evangelistic meetings at the church, thirteen of these students were baptized into membership. One day this man and his wife were quite overwhelmed on receiving a copy of one of the leading daily papers of Manila and finding on the first page a large picture of their family and a glowing account of what they had done for the Filipino students of the city. All who have extended this courtesy will testify to its values for themselves in bringing information of new countries and opening up the hearts of these young men who are often eager to unburden themselves. Experience further shows that the home is the half-way house to the Church. No invitation to church will have so good a prospect of success as one offered within the walls of a home by those who have proved their own friendship and now wish the student to meet other friends. We cannot expect to draw many of these strangers by customary advertising or inducements to go to a doubtful reception. But the case is different when they are assured of a personal introduction by those already interested. Apartment life has worked havoc in America with the ancient virtue of hospitality, but it cannot be made an excuse for the disregard of an obvious Christian duty and an investment of kindly interest that may pay dividends beyond one's dreams.

The Impact of Foreign Students on American Life. The presence of foreign students in America produces certain results.

1. They spread information about their countries.

To overseas students we are indebted for accurate knowledge of prevailing conditions among their people; a few hours' conversation brings out the facts regarding social, economic, educational, political, and moral conditions, and serves to correct many false impressions that have been created by prejudiced writers and superficial tourists. By informal talks also and articles for local papers and magazines the student from abroad disseminates information about his people.

2. They create an international outlook.

Just because he is an object of curiosity in many communities the Oriental student arouses an interest in lands outside the United States. All kinds of questions are put to him and by his answers the provincialism

of American students is broken down; as acquaintance deepens into friendship, racial and national barriers are obliterated and Oriental and Occidental students become companions in the search for truth.

3. They arouse interest in Christian work among their people.

Often the appeal of a foreign student on behalf of his people is more fruitful than that of enthusiastic missionaries; by such appeals gifts of life and money have been stimulated, resulting in ultimate gain to the Christian cause in mission lands.

4. They stimulate wider reading and travel.

Many business men and members of their families owe their interest in books on South America, the Far East, Russia, and other lands to contacts with students from those parts of the world; in several instances a tour abroad has been taken as a result of friendship with one or more students from overseas.

5. They reveal traits of sacrifice, patience, and perseverance.

Our admiration is challenged by the strength of character displayed by these students in going far from home, struggling with a foreign language, and battling against trying surroundings. In spite of obstacles many a student surpasses his American companions in scholarship and general conduct.

6. They afford examples of courtesy and appreciation.

In social life, on the campus and in the community, the general attitude of foreign students is one of thoughtfulness and gratitude; they are not so brusque and crude as some of the American students. It is unanimously affirmed that, as a class, the foreign students are more courteous, considerate, appreciative, serious, respectful, and diligent than American students.

7. They deepen spiritual life and ideals.

Coming from lands in which Western materialism has not yet become dominant, many overseas students by their habits of study, meditation, and reflection remind us that "the things which are unseen are eternal." They have time for fellowship with one another and for communion with God; their penetration into spiritual truth and their interpretation of religion are stimulating to American friends.

The Foreign Students' Judgment of American Life in the Light of Our Christian Profession. Many students from non-Christian lands find no fault with the religion of Jesus Christ but denounce most vigorously the "Christianity" of America. Their first introduction to the teachings, example, and plans of Christ convinces them of His supreme idealism, and of the realization of these ideals in His own life, but they do not find

enough Christians who practise the teaching of Jesus or who seem to take seriously His plans for the world.

Here are the principal Western stumbling blocks in the pathway of the Oriental non-Christian student: industrialism, imperialistic commercial expansion, war-like temperament, racial haughtiness, misunderstood missionary policy.

How do these factors influence the Oriental student? One thoughtful Oriental student writes: "Is it conceivable that Western civilization can at the same time develop great industrial corporations and write the Twenty-third Psalm or the thirteenth chapter of I Corinthians?" In other words the Oriental is confused when, from reading in the New Testament "Seek ye first the Kingdom of God," he turns to an examination of Western industrial activity.

He cannot reconcile the struggle for imperialistic commercial supremacy among the nations of the West with the Golden Rule teaching of Jesus. The non-Christian foreign student doubts the Christianity of a people who enter his country and acquire large possessions and carry on trade with attention fixed on their own profit without regard for the people of that land.

Again the Oriental student does not find consistency between the teaching and practice of Jesus and the war-like tendency of Western nations. "Why are huge military and naval equipment the inevitable accompaniment of Christian civilization?" "If your Christianity means so much to you, why do you not put your wealth into Christian education and the expansion of Christian institutions?" These are questions which crowd the baffled mind of the non-Christian in these times.

Another incomprehensible factor confronting the non-Christian student is the attitude of superiority manifested by the white race. Successive generations have intensified the conviction among white people that they are destined to rule the world; therefore they proceed to dominate the other races of mankind. As long as the darker peoples acquiesce and carry the burdens as servants, all is tranquil, but let the non-Christian Oriental arise and claim his rights as God's son in a world of brothers and trouble ensues. Again the Christianity of Jesus is not practised in the intermingling of the races, and the non-Christian concludes that Jesus championed an unattainable ideal. In the discrimination against colored people in America, especially on the part of Christians, the Oriental finds confirmation of his suspicion that Western folks are not able to practise the religion of Christ.

The aggressive and often misunderstood missionary undertaking of the Western Church has naturally aroused considerable criticism among non-Christian Orientals and has stimulated a careful investigation of the

methods and results of Christian propaganda in the West. Oriental students in America often feel that their countries are misrepresented by the speeches and writings of missionaries. In their eagerness to arouse the church people of the West to the urgency of Christian work in the Orient, the missionaries picture the awful need due to the backwardness and ignorance of the people. The sensitive Oriental student, hearing and reading such unbalanced descriptions of his country, becomes incensed and is inclined to oppose the plans of missionary societies.

Our Failure to Measure Up to the Standard. Much of the disappointment experienced by students from certain non-Christian peoples is due to the fact that they are accustomed to take religion seriously; to the students from India, for example, the realization of the presence of God and the culture of the spiritual nature is life's chief business; hours of each day are occupied in meditation, prayer, and worship, whereas in the West they soon discover that the ordinary Christian devotes a minimum of time on Sunday to religious observances, while his best thought and energy are consumed in the intense struggle to provide for himself and family the comforts and luxuries of this world. In such devotion to material development the Oriental observer is convinced that we are dwarfing the soul; he frankly tells us that our motive in accepting Christianity is the gaining of a respectable status in our community rather than such sacrificial service to humanity as characterized the daily life of our Lord. He finds that it is easier for us to give money than to give ourselves. Viewing us critically and taking Jesus at his word, the non-Christian foreign student must conclude that there is wide discrepancy between Western Christianity and the religion of Jesus Christ. If only they would judge us by some standard less exalted than the Gospel of Christ we might make a better showing, but as the case stands, we are on trial and are being found wanting in several crucial tests; therefore, we cannot do less than confess our shortcomings, cease to commit the sins of our race, and deliberately practise Jesus' way of life. Such a course will manifest our sincerity and will help to unveil the Master who will draw all men to Himself.

Unveiling Christ. Most of the students from non-Christian lands admire the life and teaching of Christ; they freely admit that our world would be a happier place if all people followed Him. Often they are more eager than we are to talk about Him and His philosophy; their challenge to us is: "We would see Jesus." But they find His face veiled by man-made obstructions, theological controversy, sectarian strife, ecclesiastical organization, ritualistic formalism. "It is not your Christ," they

say, "that we reject, but you, His followers. We want to know the universal Christ, unlimited by geography, race, language, or sex; not alone the victorious Christ of the triumphant entry, but Christ, the servant washing the disciples' feet, the apparently defeated Christ, dying with criminals, the forgiving Christ, the friendly Christ, the living Christ—where can we find Him?"

THE FOREIGN STUDENT AND THE AMERICAN COLLEGE

Chapter V

THE FOREIGN STUDENT AND THE AMERICAN COLLEGE

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Aim of the Chapter

This chapter of the survey presents a study of the foreign students' life in residence at American colleges and universities and the attitude of the American institutions toward them. It was impossible to inquire about all the students in our institutions: we aimed to get information from representative preparatory schools, colleges, endowed and state universities, technical schools, women's colleges—North, South, East, and West.

Inasmuch as another commission considered the moral and religious influences surrounding foreign students, we sought to find out by studying a cross-section what sort of students the men and women from other lands are intellectually and socially; how they enter into our life, the study of its language, its customs; whether they adapt themselves well; whether they are received into fraternal organization and club; how many are indigent, how many self-supporting; whether they participate in our sports, whether they keep in health; and also how we, with them, are developing in racial friendliness.

Interest in the Survey and Attitude of Institutions

There was whole-hearted response from officers of institutions and faculty members uncovering a genuine interest in the foreign student. Such a statement is representative: "Very much interested in the effort you are making in this survey . . .; believe the problem is very complex and an important one on which to have data." It is clear, however, that though individuals are in the main kindly toward our foreign brothers, much remains to be desired in the official attitude of some institutions, as manifested when one large university nonchalantly remarks, in answer to a question about receiving students sympathetically, that its foreign students "either keep up or move on."

In the main it may be said that American colleges take some initiative in aiming to be hospitable hosts to our friends from other lands; that the difficulty of their residence in strange surroundings is recognized; and that they are treated not only impartially as students who are permitted to take educational opportunities offered, but as visiting friends who are to be shown regard and deference, not because of inequality, but because they are unfamiliar with our language and customs. They are in a minority; they are persons of restraint, easily awed by our push and activity, and all too ready to retire into an isolation that breeds misunderstanding and at times mistrust; and there is room for the development of much more friendliness. Perhaps this survey may point the way to individuals and to colleges to take the first step forward in offering a welcome to foreign students who are to study here.

Human Elements Creating a Complex Background

The American who would appreciate the situation must imagine to himself a total student registration of apparently 10,000 of college grade broken up into scattered groups of from 1 to 443 in 400 educational institutions. They come from more than 100 lands, each with its peculiarities of language, custom, religion, tradition, dress, history, home life, city life. Our daily round is strange to them, frequently distasteful, brash. It is not so much that they are peculiar as *we;* for most of them represent older traditions: Oriental, European, Latin-American, and others. The sources of our culture lie in scenes familiar to them; our heroes were their ancestors. They come to us because of convenience, because we are at peace, because we give to all free access to education, because we have a certain aptitude in utilizing our inventive genius and our organizing skill; perhaps especially because of our good nature and gifts for democratic friendship.

They protest (at least inwardly) that much of our student life is crass and rude; the overspectacular dominance of our athletics; our boorish wit; our lack of culture as an academic ideal, with the corollary substitution of activity and achievement; our lack of privacy in life in dormitory and fraternity; our wastefulness in spending, in dress, in pleasure; our weak conventions in the relations of the sexes; our absence of manners. And against our mundane habits they rebel: against our complicated breakfasts, our heating systems, our money, our dances, our slang.

Sometimes a student never finds himself. Sensitive, modest, with a native silence, he goes through his course surrounded by many, known by none. A Chinese student writes back to a missionary friend in North-China:

The people here, as a whole, have a strong sentiment against Chinese; so it is rather hard for a young *Chink* to make acquaintances in refined society. . . . I don't feel at home at all. . . . The hearty welcome I get from Church people makes me feel the more that I am among strangers: they greet me so much more warmly than they greet each other, it makes me feel that I am different. I have written the following prayer for myself:

Almighty God, our Heavenly Father, Thou hast made the earth and the peoples thereon, white, yellow, red, or black, at Thy will and they are all good in Thy sight. I beseech Thee to comfort me when I feel like a stranger here; help me to endure persecutions and scorns; give me wisdom that I may understand that peoples of whatever complexion are all Thy children and Thou art their Father and Creator.

But sometimes a foreign student at once is taken in among friends. A Japanese student arrived at one school; was introduced to a whole-hearted group of fellow-students, who could not pronounce his long name and, asking for a translation, were informed it meant *Willow-Tree-Lane.* Before the evening had progressed far the unpronounceable name and its poetic equivalent had become first *Will* and then *Bill!*

A vast difference lies between these two experiences! The happy solution comes when our friends from abroad find in us a ready will to make them at home.

This task is made more difficult because of frequent short residence of these visitors. Many are poorly advised as to the college or university best adapted to their desires for education and there is much migration.

Let us feel that this is a task to be met by the thoughtful kindliness of our educational communities.

Concerning Curriculum Questions

Policies of Institutions in Enrolling Foreign Students. We ascertained that most of our colleges are glad to have foreign students; it being sometimes specified "if they can meet their own expenses and qualify for the work." A wholesome effect on the general student body results. Ten per cent. of our institutions, however, do not care, and one does not want to encourage them, but will accept them. Several will encourage only the "very able" students and impose unusually severe entrance tests.

In state universities and others where numbers are limited authorities express a desire that the foreign students shall not increase too rapidly.

A few scattering replies indicated a feeling against all foreign students or against certain races.

It is evident that our educational institutions of all types are sought out by students from abroad; that such contact with representatives from other lands is a benefit to our own students.

In many cases the attitude is worth recording:

> We are very glad to have foreign students and would welcome more than we have at present. . . . We find the representation from all groups interesting and cannot say which we prefer.
> We prefer to have a wide range of nationalities.
> We feel that they contribute a great deal to the student body and open up lines of interest for our students in international affairs.
> We are glad to receive all foreign students who are prepared to enter this college.
> Selfishly, no; but for the good of all concerned, yes, for they are good for the broadening of vision of American students.
> The influence of foreign students on the campus is a wholesome one.
> We are very eager to have foreign students enrolled with us.
> Glad to have them when they are well prepared.

The survey found a few instances of out-and-out opposition to the presence of foreign students.

Entrance Requirements. A widely different practice is in effect as to the entrance requirements. Certified credentials satisfy many; but most require the usual examinations without any leniency; others are confessedly lenient in reviewing credits and in marking examinations.

One large college for women says:

> We are accustomed to show lenience in admission to foreign students in view of the language handicap and different systems of instruction. Sometimes they are admitted as unclassified students after they have presented credentials on the basis of which we admit them to certain courses. If they maintain themselves in these courses, they are then admitted as regular students. If they wish the degree they are required to make up whatever prerequisites are necessary. Great lenience should be shown and admission should be very flexibly administered.

Careful investigation of a student's record in his home country is sought by some colleges that have the opportunity of advance correspondence.

There seems to be increasing contact with many foreign institutions sending students here, and trust in the record of such schools. But the bulk of conviction is against extending leniency:

> Foreign students do not expect or ask for leniency.
> No leniency should be shown, for in so doing their (the students') handicap is increased.
> We show leniency only to advanced students. Younger men get into bad habits through too lenient a treatment.
> If foreign students are shown leniency, it becomes known and the institution is chosen by some for that reason.

While, therefore, many treat every case on its own merits and some natural allowance is made for language difficulty and a few show leniency in marking and in allowing changes of courses by substitution; and while generally their own languages are accepted as substitutes for foreign languages (Latin, Greek), in general, as to the educational standards which he must meet, the foreign student finds himself on a parity with our own students; which fact dignifies the worth of our friends, calls out the best there is in them, and is a safeguard in the enrollment of a high level of intelligent, earnest students, who even in the face of difficulty would prefer to risk failure rather than to have the way made easy.

Standards of Scholarship. Our question was: "How does the work of foreign students compare with that of Americans?" On such a question many hesitate to generalize. It was a majority opinion that the foreign group was a more selected group, the individuals of which as compared with their fellow nationals, because of a superior capacity for, and ambition to, study, went to unusual trouble to get the best available education; and it was but natural that they should make a good record if given training in English at home so as to be able to do work in our language readily.

On the other hand, testimony showed unusual application and industry that made them forge ahead. Others testified to their wonderful memories. There is no preponderating and wholesale testimony to these students as far ahead of our students in all cases; but as a rule they are excellent students:

> They are variable, but on the whole better.
> We have had excellent, average, and poor.
> Europeans are our best students.
> Orientals are our best scholars.
> In almost every instance the language keeps them from the best grades.
> Hard to make comparison because the foreigners are so carefully selected. They are not taken except upon recommendation by those fully acquainted with the conditions at the college and in a position to know whether the student is equipped to do the work.

They make the honor societies though not in large numbers; yet in some institutions it is reported that none ever have been admitted to such societies.

The commission feels that there is major agreement as to the excellence of work done that shows them to be a force for high intellectuality and for original work. They are good students, worthy of admission to our institutions, bringing rare gifts and showing by a fine application their appreciation of what we have to offer. The testimony of a few that they are more uneven than our own students is exceptional and is completely

neutralized by the generous and fair majority conviction that they either compare favorably, are on a par with, or are on the whole more serious scholars than our American students.

One familiar with the situation says:

In my undergraduate days I never saw anything more effective than the measurement by American youth of their own brains with those of Oriental students. It was a wholesome, sometimes humiliating experience. It would be a good investment to provide inducements to secure some of the well-trained youth from other lands to study in our institutions, if the result was only to produce this point of view.

One denominational student secretary writes: "Apparently they are more dignified and less flippant than the ordinary American college student."

It may be said from the point of view of our friends from abroad that their intellectual ideal is different. They are in the main better students *per se;* especially so far as a deeper general culture goes. A European student says:

The visitor from Europe cannot fail to be amazed at two features in the American college system: first, its extreme newness and tremendously rapid growth; and second, its accessibility, at any rate as compared with England, to the sons and daughters of the mass of the people. A degree of opportunity for higher education exists over here which is absolutely unknown on the other side of the water. A boy or girl can get into college much more easily, and with much poorer parents, than is usually the case in England.

But when the boy gets in he receives something entirely different from what is known as a university education in Europe. He gets, not so much an insight into ways of thinking and methods of reasoning, not so much a background of culture, as a training in "leadership," "citizenship," and "character." This may be a desirable thing at the present point of development of the United States, but it is something quite distinct from the European conception of a university.

The student not only gets something different, but he expects something different. In England you go to the university to *develop* yourself, while in America you go to the university to *distinguish* yourself. There you have a whole world of difference. In America a boy is always endeavoring to attain some outward sign of achievement, to make the college paper, to make one of the clubs or fraternities, to make the football team. The center of gravity is in the world of action far more than in the world of thought.

You get the same tendency echoed in the academic sphere. I was struck by the excellence, the vigor, and the competence with which affairs relating to the world of action are handled. I found that every one could use a typewriter and drive an automobile. I found that drives for money were made on a vast scale and with a success undreamed of in England

I found that the applied sciences, such as medicine and engineering and agriculture, and the vocational studies, such as law, are at their best taught (and learned) far better than anywhere in England. But when it came to what one may call by contrast the world of thought, quite the opposite was the case. Pure science and the purely cultural subjects, such as classics and literature and art, are absolutely inferior in most cases and usually neglected. The situation in regard to them is either tragic or comic. Accordingly, although one meets students who obviously show promise of becoming great engineers, great doctors, captains of industry and so forth, one rarely if ever meets a student who seems destined to become a Darwin, a Beethoven, a Shelley.

Language difficulties. It has already been mentioned that difficulty with our language is a hindrance to study. This is not a matter of race, though the Oriental seems to have great difficulty, perhaps because the language of his birth is farthest removed from ours. All are handicapped somewhat, with the occasional exceptions of fluent students whose spoken and written style puts our slangy and carelessly used English to shame.

It is a common rule to refuse admission to students who are unable to speak and read English; special courses for backward students are offered in half of our institutions. The difficulty, being individual rather than racial, is met sometimes by help extended to the individual by a process of scattering foreigners through different courses, so that they must mingle freely with others, rather than in segregating them for group study in classes where they may persist in using their own language.

Only two institutions among many reporting had no provision for special language help by official courses or by voluntary conversation classes.

One Middle Western observer reported confusion in Oriental minds caused by the slang used by an instructor!

Problems of Economy

Status of Students. We sought to ascertain from what sources foreign students draw their support. Are they government beneficiaries, do they come on their own charges, how many are dependent upon self-support, are there many who are the recipients of scholarship aid? Many of our friends come from countries of disturbed political conditions where there is much need. They come to a country enjoying unprecedented national prosperity. Do they come with adequate funds at their disposal? If not, what are the conditions of their life? Are the universities and colleges offering scholarship aid and making an attempt to be of service to needy students?

Forty per cent. of all institutions that replied to our questions had no

information to give about the economic condition of these students. Some of the others acknowledge that they had no definite facts; making some such answer as: "This is only a rough guess."

The rest (something well over fifty-five per cent.) had an impression of the financial status of the foreign group. From their observations it is clear that local conditions differ very greatly: "Financially they are either persons of means, or have a scholarship from the government or from some charitable organization." "Nearly all of our students are supported by local scholarships." "We know of no student who is entirely self-supporting." "Over ninety per cent. of our students are practically self-supporting." "Only a few are able to work for self-support." "Our experience is that foreign students usually have means."

Such diverse testimony indicates a need of further study of their economic conditions if we desire to be of help. The range of figures follows:

Three per cent. of the institutions professed to have all students of private means.

Sixty per cent. gave estimates of the proportion of those who secured their own money entirely from private sources, government, or scholarship, as compared with those partially or entirely dependent upon work during their course: of these figures the highest percentage of non-working students was ninety per cent. (ten per cent. worked); figures ranged in differing proportions down the scale, most of the institutions replying being fairly equally divided; the average being fifty-seven per cent. non-working to an average of forty-three per cent. working.

One per cent. of all institutions said one hundred per cent. of their students were supported by scholarships or governments.

Two per cent. stated that all their students were self-supporting (mostly on the Pacific Coast).

It is worth emphasizing clearly the facts here presented:

(1) A small minority of students are from homes of wealth.

(2) Nearly half of them are dependent upon their own labor, in whole or in part. This number (if the percentage holds true) would concern about 250 of our institutions; the average of such working proportion being forty-three per cent. of the whole group.

(3) The fact that forty per cent. of our institutions know nothing of the economic life of their foreign residents indicates that this percentage of working students probably would be increased if we knew about all of them.

We were able to compile no figures on indigence among our visiting students but learned of cases of real suffering where students came without adequate supply of funds, either trusting to the famed beneficence of our nation, or expecting to secure work which was not obtainable. Some

students who possess a mere minimum break down from the combination of hard study, limited food, and lack of exercise. They live on in reticent resignation, glad of the chance to be awarded a cherished degree. No statistics are available to tell of impaired health and future physical failure which pursues them after leaving our shores.

Though we present no figures on this subject we are conscious of the unrevealed existence of the baffling, if infrequent, occurrence of the very pathetic human story of dire need. One university says:

> The occasional indigent student who wishes to become an object of American charity creates a distinct problem and that problem is eleemosynary, not educational. Under present conditions in America, when living costs are relatively high, and most colleges and universities are straining their resources, the foreign student who can live in this country only by means of the charity of strangers should be advised to do his undergraduate work in his own country.

Sometimes Mission Boards are asked for aid by students who come unsolicited, unprepared, and unfinanced, expecting to meet with the largess of organizations bearing the name Christian. Foreign students who thus credulously confound sentimentality with Christian love create an embarrassing problem, as the impossibility of the Boards' granting such requests often results in misunderstanding, enforced return home, and permanent estrangement.

Scholarships. Fifty per cent. of our institutions have no scholarships available especially for foreign students; seven per cent. offer them on the same basis to all students; forty-three per cent. provide special financial aid to students from abroad; many of these are restricted to particular nationalities: e.g. French, Chinese, Armenians, etc. Most of them are limited in number, though a few in smaller colleges offer an unlimited number.

There are in addition special funds in the keeping of a few colleges; student organizations (Y.M.C.A. and Y.W.C.A.) in scattered instances offer aid; there are committees on student aid; missionary boards cooperate; and certain colleges make special appropriations to cover tuition.

It is customary to demand that students present testimonials certifying: (1) need for financial assistance; (2) good character; (3) adequate preparation; and (4) maintenance of good standing.

Usually sums advanced are gifts, not loans, though students are urged by some colleges to make returns in the future to increase amounts available to help other students.

Opportunities for Self-Help. The need for self-help, as we have seen, does not exist where students come entirely on their own charges. In a

few instances students are advised not to do outside work in order to conserve all possible time for study.

Many of our universities and colleges find difficulty in securing opportunities for work for students of other races. In small towns, where many institutions are located, the search for work is competitive and foreigners are at a disadvantage. Fully one-third of our institutions state that work is either closed or not readily accessible to foreign students. Such institutions may have aid funds.

It should be remembered that some of our foreign students hold aloof from manual labor since they have been brought up to think it degrading. One foreigner who visited universities with others from abroad says:

> To our astonishment, we found that a large proportion of the students, both boys and girls, earned their living at the same time that they were studying; we found that the students held widely varying jobs, from waiting on table in the dining hall or in some fraternity house to regular industrial work downtown or, in the case of the girls, a position in a house as nurse or servant, if not one connected with the college. This in itself is extremely interesting, even if we take into consideration that it is being done in a country where life, after all, is incredibly easy; but even more interesting still is the spirit in which the whole thing is carried out, the way in which the working students look at their work, and the way in which they are looked upon by their more fortunate fellow students. A student would go to his job at four or five every morning or wait on table in a fraternity house, apparently without thinking for a moment that there was anything special about it or pitying himself for that reason. And these students seemed to be fully recognized by the others as friends and fellow students in the best spirit. After a meeting we would be taken for supper by two girls who were intimate friends, and a moment later one of them would sit by our side while the other one would wait on our table, smiling and perfectly happy. This way of looking at work, of whatever sort it may be, and the spirit among the students in relation to work, is above praise.

Into this distinctly American situation, then, the bulk of foreign students, discarding inherited bias against self-help, enter with a spirit of enterprise, making them quickly one with us. The usual thing is to offer them the same occupations as are open to our own students: waiting on table, library and office work, clerical work, housework (furnace, caretaking, etc., for private houses, fraternities, faculty members). They are sometimes peculiarly fitted for tutoring, especially in languages. Competition drives them to seek farther afield where they are found in city restaurants and in factories.

Survey of Filipino Students. A detailed study of one national group, the Filipinos, has been made by Leopoldo T. Ruiz, formerly Friendly

Relations Secretary for Filipinos, now a graduate student at Yale, and his conclusions follow:

An examination of 575 information cards filed by Filipino students at the office of the Friendly Relations Committee, picked at random, reveals the fact that 502, or 87.3 per cent., are wholly self-supporting; 56, or 9.8 per cent., are supported entirely by others; and 17, or 2.9 per cent., are partially supported.

The wholly self-supporting students are those who have to work for everything they need while in this country. This involves in the main board, room, tuition fees, books, laundry, clothes, and miscellaneous college expenses. Those that are supported are sent either at the expense of their parents or relatives, or by the Philippine Government. In very few instances do we find students supported by agencies other than the Government. The partially supported ones are recipients of financial aid from parents or relatives, and, in some cases, from the Government. The amount received is usually enough to cover the student's college tuition, fees, books, and clothes, leaving him to work for his board, which he usually does by waiting on table.

One of the most important causes for Filipino migration to America has been the opportunities for self-support in American institutions of learning. This undoubtedly accounts for the high percentage of Filipino students who are wholly dependent upon their own efforts for support. The respect which a self-supporting student commands and the willingness on the part of many Americans to help those who are working their way through have greatly encouraged many a newly arrived Filipino. While institutions in certain sections and states offer more opportunities for self-support than others, there is on every college campus throughout the land one kind of work or another open to those who are ambitious to work their own way.

The Pacific Coast region, as a result, perhaps, of its proximity to the Orient and also of the large number of Orientals that have come to be employed as domestic helpers, has offered facilities, rather unique in that region, to self-supporting students from China, Japan, and the Philippines. These facilities consist in (1) the practice of families on the campus of taking into their employ the so-called "school boys." A school boy is one who helps about the house from three to four hours in a day in exchange for his board and room and from three to five dollars a week. The work usually involves house-cleaning, cooking two meals—usually breakfast and dinner—dish washing, etc. Students most successful in this kind of work are those who have patience and fortitude. It is not uncommon for a newly arrived Filipino who tries this sort of employment to find great discouragement. The mistress who employs him oftentimes fails to realize that not all Orientals can wash dishes, clean house, etc.; that the student in her employ has never done domestic work before; and that he is having his days of adjustment to the new environment. This failure on the part of the mistress has, many a time, caused the dismissal of the student after two or three days of unsatisfactory service. It is only after he has tried several places that the student gets adapted to and becomes proficient in this kind of work. (2) Another type of employment for Filipino students

in this region is waiting on tables at restaurants, boarding or fraternity houses. For from three to four hours' work in a restaurant he receives his meals and some money in addition, which just about meets his expenses for a room. Work in boarding and fraternity houses usually covers board, room, and from thirty to forty dollars a month, depending on the amount of time required of the person employed. (3) A large number of the part-time students in San Francisco and other large cities on the coast are employed in various capacities, for example, as clerks in post offices and as "bell hops" and waiters in hotels. Some are also employed in restaurants either as helpers in the kitchen or as waiters. Most of those employed in the Post Office are able to make arrangements to go on the night shift and are thus able to attend classes during the day. (4) Summer in the West offers opportunities for students to earn enough money to meet the major part of their expenses in college. In the state of California a large number of students go out and work on fruit ranches where they are able to earn from $250 to $350 during the season. In many instances students who have had more experience in fruit-picking are able to earn more by doing piece work rather than going in as day laborers. By this they are able to earn from seven to ten dollars a day and, although the work is not steady, it gives them plenty of time for outdoor sports and other recreations. Many are employed in summer resorts and camps, where they are paid from sixty to seventy-five dollars a month with board and lodging. Others work in hotels as waiters and bell boys. This is especially true with students in San Francisco, Portland, and Seattle. A considerable number of the students in the state of Washington find it practicable to be employed, under contract, for the whole summer at the canneries in Alaska; in a whole season there a student may save from two hundred to three hundred dollars.

In the large cities of the Middle West we find an unusually heavy concentration of the self-supporting students. This is especially true in Chicago where there are over eight hundred Filipinos to-day, about six hundred of whom are students. There has also been a great increase in such cities as St. Louis, Kansas City, and Detroit. In these places the students find employment in the Post Office, in factories, hotels, restaurants, club houses, etc. Students having to work all day attend classes at night; this is possible especially with students in law, commerce, and technical courses. In Chicago we find a large number of this class of students; they take work at De Paul University and other institutions giving courses in the evening. In Detroit most of the students are in technical schools and are employed on a full-time basis during the day, giving them practical training at the various factories in which they are employed. It is to be noted that students wanting to stop schooling temporarily go to the large cities for employment. Those that go to Detroit, Chicago, and Kansas City are employed in various factories.

Students attending colleges located in smaller cities, such as Ann Arbor, Michigan, Madison, Wisconsin, Urbana, Illinois, Lafayette, Indiana, Lawrence, Kansas, etc., usually find employment in boarding, fraternity, and sorority houses and restaurants, and as domestic helpers in private houses. The employment bureaus maintained by university Y.M.C.A.'s and other campus organizations make it easier for foreign students to get placed.

Students here, however, do not get very much more than their board and room and a few dollars a month.

Most of the self-supporting students in the Eastern section of the country are found in the cities of New York, Philadelphia, and Washington, D. C., where there seem to be more opportunities for those who are entirely dependent upon their own efforts for support. In New York City these students are employed on a full-time basis at the U. S. Post Office, in boarding houses, and quite a few in the commercial houses. New York University, which specializes in evening classes, is largely attended by these students. Most of them take up commerce. Very few of the students in attendance at Columbia University are entirely self-supporting. The College of the City of New York has a few enrolled, while the various high schools and technical schools in Manhattan and Brooklyn have enrolled quite a large number.

The large majority of the Filipinos in Philadelphia are employed in factories; one dry battery factory is said to have more than 150 Filipinos employed. Some are employed in the Post Office. Only a few of these Filipinos, however, are attending school, there being no more than 35 in attendance at schools during the past year. Most of these were at technical schools and at Temple University.

Students in Washington, D. C., are employed in the federal offices and are able to attend night classes in George Washington, Georgetown, and American universities.

A large number of the students in the Eastern cities, especially those in high school and technical schools, were formerly employed in the United States Navy. Universities in this section, however, have more of the pensioned students than institutions in other sections of the country. Most of them are found in Cornell, Columbia, Harvard, Yale, and Massachusetts Institute of Technology.

On the whole, there seem to be opportunities for self-supporting students everywhere, and the success of a student depends largely upon his adaptability to the new environment and his willingness to do any kind of work. There are on every campus men and women who take great interest in foreign students and are only too glad to be of help to the newcomers. A student making right connections upon arrival usually avoids unnecessary delay and trouble in securing employment and finds his stay in this country more pleasant.

It is interesting to note that the great majority of Filipino students that succeed in finishing their studies are those who are content to stay in institutions located in small cities. The student who goes from place to place trying to land a job that pays, loses more time and, in most cases, fails to finish his studies. There are also hundreds who are out of school working with the idea of saving enough to enable them to go on with their studies later. Those who are conscientious and more mature usually succeed in getting back to their studies, but there are scores who are never able to save; such students usually stay here indefinitely without finishing their studies.

One can surmise that much of the work sought by foreign students in this country is difficult to secure because of racial prejudice and language

handicap and frequently after it is secured is distasteful to the students. But it is clear that they are willing to pay the price for the value of the education.

Concerning the Assimilation of Foreign Students Into Our Collegiate Life

How readily do foreign students adjust themselves to the life of our colleges and universities? How far do these institutions assist in such adaptation? What are the social factors of student life? First we made inquiry into the local housing conditions.

The Housing of Foreign Students. In general all students are treated alike and where dormitory or private house is the usual home of the student population no official bars are raised. In a few instances, however, dormitories refuse admittance to foreigners, especially to races of different color. In a few universities there are special dormitories for members of an Oriental race; not because of racial prejudice but for convenience and for the benefit of the group. Sometimes though admitted to dormitories foreign students are assigned single rooms to obviate the necessity of their rooming with others.

Where there are only private houses to accommodate the student community some racial antipathy is liable to develop, particularly against the groups of races of color. It is here that the university's official impartiality ends and racial prejudice begins. The Commission found a gratifying majority testimony to the friendliness of American communities to foreign students. Again and again in answer to the question: "Are there any special problems created by the residence of foreign students in dormitories or private homes?" the answer was: "We have no problems."

In cases where foreign students are forced to seek cheaper rooms they have frequently met with opposition. On the other hand some families report a preference for foreign students: because they are usually quiet and orderly, keep good hours, and have studious habits.

There is some tendency for large groups of Orientals to collect in particular houses (Chinese, Filipino, Hindu). American students, Cosmopolitan Clubs, and in some cases churches, try to be of aid in securing comfortable housing for students from abroad. The universities combat racial prejudice and local churches try to inculcate a friendly spirit. One Housing Bureau inserted a notice in the calendar of each of several college churches setting forth the need for rooms in Christian homes for foreign students. A professor in a large Eastern university says:

As regards the mingling of foreign students with our own, let me testify that it seems to me that the Chinese students at our University,

for example, are allowed to group by themselves far too much. What a pity that a list could not be made of families which would be willing to have a Chinese or Japanese roomer! This would mean much.

The Commission while reporting a generally favorable attitude feels that the existence of bitterness in only a few influential centers can do a great harm. A professor says:

There is certainly an increasing bitterness expressed by foreign students regarding the way they are overlooked by American students and the American people. Wherever a friendly relationship becomes established, it is fine for both sides; but as a rule the average American student is too busy to enter into the life of the foreigner. He meets him pleasantly in classes, then goes on his way.

There is a vast amount of loneliness. Most students do not have adequate contact with good friends and good homes. Often the fault lies with the student, but the heaviest responsibility rests with the Association secretary and others who are expected to help him in these adjustments. Study of the answers makes it clear that only a few have made earnest efforts to bring these strangers into normal touch with their environment. Too often they battle alone with the perils of social and spiritual solitude. Several recent cases of insanity are attributed to this cause.

There is urgent need to interest Christian families to bring students into their homes, not once for curiosity or out of a sense of duty, but frequently, with a view to satisfying friendships. The homes should be not luxurious but comfortable, and always exhibiting the strength of the American family. Receptions and parties are good but they do not admit to the family circle. From that circle it is not a long step to the Church. The movement by Chambers of Commerce, Rotary, and Kiwanis to recognize our students by receptions and dinners should be encouraged.

Foreign Students and Social Life. Only in a few instances are foreign students taken into our social organizations as equals. They are aloof from sororities, fraternities, and clubs. They join literary societies, Cosmopolitan Clubs, and Christian Associations, in which there is some social life but where the main purpose of the organization is other than purely social. They have their own literary societies and clubs and in several instances fraternities, to which Americans are not eligible.

There is interesting criticism of our exclusive fraternities that indicates that foreign students would prefer a different social unit. Much as one student likes Americans he says he "is afraid of their society." "I hate their social activities" says a foreign young women. A young man says:

This spirit of true democracy is contradicted and denied as soon as we consider the fraternity and sorority system. In these societies you will find what is considered, by themselves and others, as the aristocracy among the students on the campus. Here you find the typical student life, and

here is lived the "high life" of the student "upper ten." The fraternities have a social time together and the girls from a sorority are invited to a ball, and not the slightest consideration seems to be given to all the poor wretches who are outside. Of course, the members will join with them in the classroom and in sports, and perhaps also greet them kindly on the campus, but often no more. Both fraternities and sororities are founded on an extremely undemocratic basis, in so far as the new members are chosen out of every year's harvest of freshmen. No one can apply for membership, but new members are chosen by the body of old members. Who are chosen? Only the rich or well-to-do students? No, by no means, though, after having seen the standard of living in many of the houses, I believe that this is often the case. The standard seems to be uniformity. Every one who is different is "crazy," perhaps a bookworm or the like, and only those students are chosen who are believed to be able to become good fraternity brothers or sorority sisters, and that of course means that they will have to measure up to what is considered to be "good form." Under a system like that you may be sure seldom to get a new member of a distinct personality.

This whole system of fraternities and sororities is one reason, among others, for the remarkable uniformity of the American students; east, west, south, and north you meet with practically the same type. They dress alike, they do the same things at the same time, they think and speak in the same terms, and have practically all the same interests. As far as I can see, it is worked out in this way: Given a fraternity chapter of a large organization. It has been started long ago; and through the generations of students a certain tradition survives, a certain standard is upheld, and certain things are considered good form. This tradition, this standardized form of life and behavior is honored as a sort of sacred rite by the older members of the fraternity. Each year, when a number of freshmen are chosen to become members of the fraternity, they have to undergo a long period of education when they are told by the older students what is expected from a member and what it is necessary to do in order to keep up the standard and honor of the institution. If by any chance the freshman has a personality of his own, nevertheless he willingly submits to this whole standardizing because he wants to enjoy all the good things which he can only get as a member of a fraternity.

General Friendliness. In the crucible of our life it is patent that the other races meet with a growing hospitality, with occasional rebuffs of a serious nature, but with a friendliness probably not possible anywhere else in the world. The difficulties in adjustment are partly from their own innate reticence, their retiring dispositions. When the percentage of other races is small in a given community, they are usually readily identified with the life of the place, as indicated in the report from a large college for women:

Our foreign students . . . have adjusted themselves to the life of the community very easily. We cannot see that any group holds aloof. . . .

There have been both Chinese and Japanese students in the equivalent of sororities. They are so few in number that they are very easily assimilated.

Another report states:

It is easy to absorb the group of foreign students so completely that through constant contact and friendly relations the racial prejudice is broken and understanding built up.

College authorities are giving considerable attention to this particular phase of friendly relations. It is here that proof is to be shown that we are friends of all races. This is the crux of the working out of friendship. If we are Christians there can be no barriers.

Let it not be forgotten that as in all questions the individual representative holds in his heart the necessary complementary attitude. He must not be over-critical, over-thinskinned, hypersensitive. One professor truly says:

The ability of a foreign student to adapt depends upon his character, his manner, his ability to make friends, and his wish for society. The members of the University form themselves into groups, distinguished by difference of age, sex, interest, task, recreation, studious pursuit, etc. The foreign student that most readily finds his place in whichever group is most to his inclination is inevitably the one who is most like the members of that group. . . . The national groups that tend to hold aloof are those which have become so large as to enable their members to find social intercourse within the group. The smaller the number of foreign students in a college or university, the more readily do they learn the customs of the place. Here foreign students are members of fraternities and sororities, but Asiatic students, and except in rare instances, Latin-American students are not. The Chinese students have become so numerous that they have a fraternity of their own.

It is when these students increase in numbers in any one college that they are more apt to form cliques and present the difficulty of strongly intrenched aloofness. They are here for intensive study after all and it is not strange if they form their own groups within the college circle. The regrettable feature is in those few institutions where no attempt is made to assist other students from foreign lands to adjust: as in the instance of one answer received by the Commission (now given in repetition for emphasis):

If they cannot adjust, they usually move on.

It is apposite at this point to analyze the relative advantages and disadvantages of study in large and small institutions and large and small

communities. The testimony of students and American friends alike seems to be fairly agreed upon this matter as it bears upon the student's experiences and especially upon his moral and religious outlook. The marked tendency of those who come to America on their own responsibility or under government appointment is to enter the larger universities in order to get the best equipment and study under the most famous professors. Another primary factor in this choice is the fact that degrees from smaller institutions are not regarded highly abroad. The case is of course different with those sent by or under the influence of missionaries: these students are gathered generally in the denominational or other colleges with avowed Christian objectives. It is not fair to make sweeping statements in regard to this matter, but generally speaking the smaller college and community have afforded the student the more wholesome environment and the more sustaining friendships. The smaller student body makes possible closer intimacy between student and faculty and the smaller community has ordinarily not lost all of the pioneer neighborliness. The evidence undoubtedly proves that students are received more frequently into faculty and community homes and are more in contact with the church and community interests in the smaller places. This is of course what would be expected. There are, however, numerous exceptions to this rule, where great universities have drawn these students closer to the nourishing influences of school and town than has been done in some denominational colleges. High tribute must be paid to some of the state universities for the place held by the Association secretaries and certain pastors in the confidence of the students, and the active interest they have created among townspeople. Often there is success here when the so-called Christian institution fails.

The worst plight befalls unshepherded students in the big cities. A lone student in vast centers like New York, Chicago, Philadelphia, Boston, or San Francisco is easily lost to every touch of kindness and in some instances whole groups of a hundred or more share this fate. It is an urgent problem for the student and city secretaries of the Associations in such cities to find some means of reaching these groups. Their present condition not only portends ruin for the character of many of them, but will send them back home with bitter reproaches for the land that showed no concern for their welfare. Most of this class of students are compelled to take cheap lodgings and associate with persons of the same economic status. A survey of the living conditions of these students in the larger cities would reveal an amazing story of courageous struggle and in many instances of surrender to the debasing influence of unwholesome environment. It is not germane to the present discussion to say that many of these fellows should never come to America: they are here, and others

will probably come, and the immediate question for us is whether we shall continue to close our eyes to their condition and its dire consequences. The Friendly Relations Committee had for the college year 1922-23 a register of some four hundred Filipino young men of student age and purpose living in one large city; of this number not more than ten per cent. were studying at the university, while the remainder are at high schools, evening trade schools, and other continuation schools, or out of school earning money. Inquiry disclosed that only a minority of them were living under normal conditions; many were in small rooms in cheap boarding houses or occupying apartments in similar places. The chief amusement of many is found at public dance halls; for their living they work at restaurants and in other places where very often the associations are likely to be not at all uplifting. Very seldom is one of them asked to a good home, and the Church is almost an unknown institution. It would appear that in these situations such an undertaking is needed as that of the Chinese Y.M.C.A. in San Francisco, or at least a close association of the group under competent leadership such as is found among the Koreans in Chicago.

Recreation and Health

It is most important for any student that he keep in physical condition and that he have time for recreation. How does the foreign student acquit himself in regard to these essentials?

Those institutions, a growing number, that have required physical exercise allow no exceptions to students from foreign lands. They are then brought under the influence of the atmosphere of health and enter heartily into the regulations. In fifty per cent. of our institutions, however, there is report of serious oversight of health and play. (In two they are reported as giving too much time!) They are not often reported as on athletic teams, but occasionally make them, and in games that call for speed and agility (tennis, basket-ball, swimming) are apt to qualify more frequently. They easily develop love of games but neglect systematic exercise: representing about "a low American average, neither markedly indifferent to bodily exercise nor markedly negligent of their health."

Their failure to enter our sports is said by some to be due to their feeling that they are not free to join in games. Again many of them are critical of our overdevelopment of sport spectacles that call for a few skilled players:

> This process of leveling also goes on outside the fraternities and sororities, and one of the great factors here is sport. It is assumed that every one is interested in sport, and every student is expected to go to the

intercollegiate games. I have not met a single student sincerely convinced that sport is all bunk and waste of time; at any rate, I have not met one who would say so. Considering the huge number of students in the United States, this uniformity is unnatural and must exist only because it is enforced. Where is the student who loves his books, who would stay away from a game, a fraternity ball, or some other entertainment in order to buy a new book? You seldom find a student with more than twenty or thirty books, and I have not, as far as I remember, met any who had two or three hundred books. Why not? Because the time and the interest which might have been given to books is taken by other activities.

Interesting comments received were: "They spend less time than Americans in recreation and less than they need." "After some time of residence they learn our attitude toward play and enter in." "Many of our foreign students play tennis but otherwise neglect their health." "It is highly necessary that special attention be paid to health and recreation. We have had several deaths in the last few years, due to poor attention to health." "The average foreign student is not inclined to take vigorous exercise but it is something which he needs badly."

Some suggestions offered are: "Teach hygiene and American games." "Instil a love of competitive games among different nationalities." "Have special gymnasium classes for foreign students." "Let coaches and athletic directors get them out more for making teams." "Organize a special committee to supervise their play." "Increase compulsory intra-mural sports." "Arrange for instruction and advice on health questions to be given by the college physician."

With such gigantic physical powers surely we can see to it that our brothers who so often overtop us in mind may be led to preserve their health better and grow up to match that one characteristic that is ours peculiarly—physical vigor.

The Degree of Racial Antipathy in Our Institutions

We sought to ascertain the degree of racial prejudice in our institutions of learning and what steps were being taken to break it down. Twenty per cent. of our colleges and universities do not recognize the existence of any problem of race antagonism. The rest (eighty per cent.) concede it in differing degrees. In many institutions this minority of other races is popular and even runs the danger of being overemphasized. They are a picked class and being in such a minority are the more easily assimilated and the more readily understood: and perhaps in these instances they are open to influences that minimize their peculiarities and make them more perfectly one with us.

We have already noted their difficulty—due to racial prejudice—in

securing homes and in entering into social relations. It is a ground for hope that our investigation gives evidence that this prejudice is less widespread in the educational institutions than might have been suspected; and much less than among people removed from contact with our colleges. The very feeling of at-homeness of our friends must mean that they are not hurt by antagonism.

Says one:

One of the stereotyped questions put to us during our six months' stay in this country was: "How do you like America?" In the beginning my answer was: "I think I like it, I can't yet tell definitely." Then it became: "I do like it, it's very interesting." Now it would be: "I love it."

What secures understanding and defeats the growth of prejudice? "Propinquity does it." "The very presence of the students promotes international good-will." "Internationalism grows out of personal contacts." "Seeking to bring university and townspeople into intimate relation with foreign students." "Acquaintance, socially and in the classroom, is a beginning. Whatever promotes this promotes friendship."

There is a growing succession of students from given countries to given universities: e.g. Latin Americans to a certain Eastern university. The early training of these students is known and studied and thus the institution can be sure of a more and more select group who have a natural disposition to merge into our life. Without surrendering rich gifts of distinction, they acquire a certain similarity in point of view to our own students. Students are recognized as bringing something into the general search for education. We know that they bring something as well as get something.

The college community puts them in the forefront of its life, without overpraising them or giving them a sentimental publicity. They are introduced to guests of the college, meet leading alumni, attend public meetings.

Their appearance before public gatherings to speak of their own countries brings to our own provincial America-first prejudices the truth that America is not first, but (if not last) a late comer in the family of nations. We are willing to sit at their feet and learn. All this makes for good-will. Upon graduating, foreign students carry the token home and it spreads. Every friend gained for America is a friend gained for the world.

An annual international night is held at some state universities. Representatives of different races are asked to speak of their racial ideas in public forums. They are utilized by churches to speak in neighboring places, thus bridging over the chasm of antipathy.

Our study was more a study of conditions than recommendations but we received much good advice on this subject:

We are trying to organize international good-will through a series of opportunities for the foreign students to get into homes, clubs, and fraternities. We have a full program for next year beginning with an opening reception and including a reception given by the foreign students for their American friends.

Foster any kind of meeting where both foreign students and Americans attend.

Make sure that they do not put forth propaganda which destroys good-will.

Make them feel that they have the same rights as Americans.

Let the foreign students take their natural place in the life of the college.

I think the best way to make the presence of foreign students a means of promoting international good-will is to let foreign students alone. The very fact of common membership in an intellectual community tends to break down any feeling of difference between students of various nationalities. In the course of their daily life, students learn to meet one another as persons and not as nationals. Those students of various nationalities, in any one community, who wish to realize their sense of a common human brotherhood, or who wish to discuss international questions among themselves, tend naturally to form groups for those purposes. Such groups include the Cosmopolitan Club, the British-American Club, and the weekly Current Events Forum of the University Christian Association. But the common daily life, in which the sense of nationality tends to lose itself, is the most effective solvent of national conceit, which is a product of ignorance.

Doubtless more on this subject will be given in other parts of this volume. But this committee would like to add its influence in urging the continuance and increase of our own study of the international and interracial situation for securing among American students and faculty and alumni a truly international mind.

Many of them seem to have reason to think that our cordiality ceases with an effusive handshaking, that we are mechanical, superficial, and really warm-hearted only in our verbal professions of what we are (not) going to do. In fact, that we are not sincere but are suspicious. We should either do the attempted thing right and completely, or not begin it. They expect intensity in social and religious affairs and are shocked at our superficiality.

Judgments as to Preferable Length of Residence in the United States

We thought it might be valuable to have the judgment of different leaders in answer to the question: "Should foreign students, generally speaking, come to America for all their undergraduate work; or would it be better for them to take two or more years of it in their own countries?"

A majority (sixty-two per cent.) of the replies advocated part (forty-three per cent.), or all (nineteen per cent.), of the undergraduate work being done at home in the foreign lands. This would make for a more mature student presenting himself, one who could with serious interest and with adequate preparation better accept the educational opportunities offered. The Tsing Hua method of half time in China, half here, was commended.

When they start here they then have the fundamentals of their subjects so that they have more chance to get the English necessary to continue in their work.

If they study at home in collegiate work, it gives them a better insight into their own people, philosophy, and literature.

In the case of European students because of the general excellence of their colleges and universities it was thought that they could always better profit by getting some or most of their undergraduate study at home.

A strong argument is made by the nineteen per cent. that all undergraduate work be taken at home, reserving American residence for serious post-graduate study. Thus the less stable student would be discouraged and those mature minds capable of appreciating higher levels of graduate study would be encouraged to come over. Experience, they think, has taught that those who come with degrees do the best work. The growth of education abroad has gone so far that students can acquire the English language adequately in many Christian institutions and the language is not necessarily a barrier to earnest students.

A large college for women says: "Foreign students would do better to come to America after the completion of their undergraduate work." (The testimony allows for exceptions where facilities are not adequate abroad: in which case "it is desirable for some of them who are likely to be leaders to come here as undergraduates to gain the training in democracy which they do not get so fully in the conditions of graduate study.")

It is striking that a majority of our leaders think that part or all of the study of foreign students should be done before coming here. And yet in their opinion it is clear that we must not let it be thought that mere graduate study and advanced degrees should be the goal, either of our contribution or of their seeking:

A foreign student should certainly have enough work in this country to grasp the fundamental principles of the education given here and to become to some extent aware of the difference between our civilization and his own.

It is our ideal as a people that we should strive to give as the end of our educational scheme.

Perhaps it is this very thought which leads the minority (thirty-eight per cent.) to advocate that all of the undergraduate work be taken here; perhaps the inadequacy of foreign preparation plays a part. Even some in this class say that the question depends on the opportunities at home: opportunities for adequate study preparing the student to take up work of a high quality here:

Four years devoted to college work is not too long a time to become thoroughly acquainted with American ideals.

Such a reply as this indicates the attitude of a well-known women's college:

The Oriental students especially gain much more by taking all undergraduate work in America. Some object to this plan on the ground that they find it difficult to fit into the life of their country after so long an absence. We have not found it so.

The rejoinder to this is the experience of a large university which may be taken as expressing the general opinion on the subject:

Students who did all of their undergraduate work here find themselves out of touch with their home country because they would often stay on for graduate work and are unable to get back into sympathy with home affairs. . . . Students should, if possible, receive their undergraduate work at home and merely do their graduate work abroad. They should first get well grounded in their own national education before coming to this country.

Special Comment from Preparatory Schools

We asked leaders in preparatory school work if there were special problems of life in connection with the presence of foreign students in their enrolment. There was little uncovered to supplement in a valuable degree the facts as given for colleges and universities. So far as any distinct findings came out of our questions they concerned a wider variety of experience because the students are more immature. The questionnaire brought out these experiences:

That no special effort is being made to secure preparatory students and that more effort is exerted to get the highest recommendations for those who come;

That they are accepted on the same basis as our American boys and generally treated "in every respect like American boys";

That special friendliness is shown them because of their youthfulness and tendency to feel lonely:

During the holiday season when these boys are far from home they are entertained in the Headmaster's study and the Headmaster and others do all in their power to make the boys feel that we are all one large family in Christ and that though we may come from different parts of the world we are brothers to all who try to live His life.

That the students are given a more intimate Christian friendship than is possible in colleges and universities, though no attempt is made to make the schools a place of proselyting where Roman Catholics are in attendance;

That because of the closer home life of schools the whole background of foreign manners and morals is likely to be noticeable; there are special pitfalls likely to be present in the schools;

That the healthy emphasis upon outdoor life and athletic sports tends to remove sinister influences;

That there is more trouble with standards of study, due to the presence of those who won't work hard; but that the general average is high; the difficulty perhaps being due to the extremely backward character of these more youthful students and their poor grasp of English on entrance, which is quickly remedied to give way to frequent enrolment in the highest rank;

That foreign students at first arouse in small school communities mere curiosity, but that this soon takes care of itself and they are accepted as a matter of course;

That the schoolboys of America show a fine inter-racial sympathy and respect foreign students, whatever their nationality, according to their worth and that they are taken more readily into class and all other activities, make athletic teams easily, and in fact run the danger, in places, of being too popular;

That various lands are represented in these institutions and that these students come more generally from the higher social strata of affluence and may be of great influence when they shall have returned to their countries, if trained in America in Christian, democratic ideals.

Conclusion

Our Committee sought facts more than opinions; though as the questions were usually answered by individuals giving personal, not official, judgments there was the likelihood that views expressed had been swayed by the point of view of the individual. It was not our purpose to force generalizations, and to go to any length of involved deduction. In the

light of the varied experience and the different points of view it is clear that there is no simple life-story of a typical foreign student. The students present a colorful and varied life for which we can be thankful. They are a factor of real enrichment in the student life of America. They are of distinct value to us. We want them; we want more of them.

We want them to know of this survey; we would like them to correct any partial views, any unjust statements, any wrong emphasis.

To us the following simple declarations are worth stating as the final word to what has been for us an interesting study:

A more numerous and a choicer and better prepared group of students is coming year after year to the universities and colleges of the United States of America. They now number nearly ten thousand;

They take their place as serious students, generally of high grade, not seeking favor or privilege; not desiring pity or condescension no matter what their race or the troubled state of their lands;

They show an appreciation of our land and its language; while reserving to themselves a right to be sanely critical where we fall short;

They have achieved the highest honors in scholastic attainment,—in science, literature, medicine, engineering;

They accept with becoming grace the slight aid we offer, as from brothers of one family; they show their spirit in working for their education with head and hand;

They show remarkable powers of adjustment, yet preserving rare national gifts and distinctive traits that we have come to value;

They are generally received without racial prejudice, and graciously excuse the lapses of our own land, altogether too frequent;

They show remarkable powers of concentration in study, to the detriment of health and the neglect of play, in which phases of their life we would see them show more vigor without succumbing to our overdeveloped love of sporting spectacles;

They may be when they return to their own lands, apostles of international friendship as, God grant, we may the better be for having known them.

SOCIAL AND RELIGIOUS LIFE OF FOREIGN WOMEN STUDENTS

Chapter VI

SOCIAL AND RELIGIOUS LIFE OF FOREIGN WOMEN STUDENTS

By Katy Boyd George,

Administrator, Committee on Friendly Relations with Foreign Students, National Board of the Young Women's Christian Associations

Difficulty of the Task

It is difficult to summarize on this subject, inasmuch as we are dealing with students from some sixty-eight parts of the world, coming from almost as many and varying social and religious backgrounds. In the roughly sketched groupings which follow, the majority of students is kept in mind. We are not speaking of the very small minority who are neither good students nor adequate interpreters of their peoples.

Racial and National Groups. We have first the girl from the Far East, generally a product of the mission schools. She is usually keen and alert and, since this is her first touch with a Christian country, she is inclined to be critical of our institutions and customs. America has been interpreted to her through a Christian citizen—the missionary teacher—and she expects to find the Christian spirit at work in all our relationships. We quote from a letter written by such a student:—"You know we were in a Christian school in our country, and when we came here not everything was what we expected. We were going to lose our hope. But now hope came back to us again." Moreover this student is eager to understand and lay hold on our best. She comes from a social order that has not until recently permitted women to step out of the traditionally limited sphere of duties that center in and about home and family relationships. She is feeling her way towards her place in a changing social system, towards a new estimate of her own responsibilities and powers, and in a remarkable degree she is open to the influence of American thought and customs.

We have also the girl from such Eastern countries as India and the Philippines, which have had close contact, in one sense, with Western powers and cultures. She too is alert and critical, sometimes skeptical of our motives and the value of our contributions, often openly rebellious

against Western domination in her native land. She is perhaps accustomed to more social and intellectual freedom than women from other parts of the Orient, and she also is conscious that she is helping to create a new place in society for the women of her country.

Then there is the student from Europe, in many instances frankly claiming to come from a social system which is superior in her estimation to that of America, less selfish, less materialistic, though admittedly less dynamic and adventurous. She is not so open to the influence of our culture as the girl from the Orient. Moreover she feels keenly the absence of man-made beauty in our midst, the inconsistencies in our practice of democracy, the adaptability of our social customs, and the lack of reverence and unity in the expression of our religious life.

We have also the student from Latin-American countries, nowise behind her sisters in keenness of mind and spirit. Inasmuch as she has, in many cases, had a real struggle to come to this country to study, having had to overcome family and social opposition, she values the opportunities which college life gives her. Often seemingly less mature than other foreign students, she has nevertheless steadiness of purpose and a keen sense of responsibility. Since she is our neighbor in this Western Hemisphere, coming from countries destined to be increasingly affected by our policies, she covets every opportunity to know our life and to understand our people.

In addition there is a small group of British students from the United Kingdom and the Dominions, true to their traditions of independence and freedom, bringing with them their habits of thorough scholarship. They are perhaps the frankest critics of American life. They are also the least influenced by contact with us.

With these very different groups in mind, it is easy to understand the difficulties in the way of presenting adequately and fairly the impact which life in America makes upon the social and religious attitudes of women students from other countries. Generalizations can always be contradicted, since the reaction of an individual student depends largely upon her background and upon the environment in which she finds herself in this country.

Common Points of View. There are, however, certain elements in our life that challenge practically all foreign women, as they seek to understand and appropriate that which America may give them. These divide into two classes—those which are definitely hindrances to their growth and development, and those which they find releasing and helpful. Among the former are race-prejudice, the lack of earnestness on the part of many American students in regard to academic life, over-attention, the tendency to set the foreign student off in a class by herself, emphasizing

her differences from us rather than her likenesses to us, and the lack of unity and beauty in the expression of our religious life. The question of the freedom accorded to American women is one of very great interest to them, and their reactions to the opportunities which this freedom gives them may be either good or bad, depending upon the individual.

The helpful elements are the opportunity for freedom of thought and the development of their gifts and powers, the chance to fit themselves for practical service to the women and children of their own countries through the social-service organizations which exist in college communities, and the reinforcement of spirit which comes from a knowledge of the "real America." We shall proceed to the examination of some of these questions.

Elements that Hinder Foreign Women Students in Their Growth and Development

Race Prejudice. Perhaps the feature of American social life which comes with the greatest disillusioning force is the matter of race prejudice, the treatment meted out to people of other colors than white. This falls perhaps with greatest weight upon the students with dark skins, who, if they are connected with institutions that are situated in our big cities, often have great difficulty in finding living and eating places. We have in mind one East-Indian woman, who was rejected at some twenty-odd boarding houses in one of our student centers, because of her color. We remember what another student of the same nationality said, when refused a lodging place among a group of white women: "I do not mind living with colored girls. Fortunately I have not the Christian's race prejudice."

Though this falls heaviest upon the dark ones, all foreign students are sensitive to the inhibitions under which colored peoples are placed, and to the misrepresentations of their own peoples, upon which they come from time to time. Even when an individual has not herself been subjected to unfair treatment, she is aware of race prejudice, as she observes our life and reads the columns of our newspapers and magazines. It should be stated that race prejudice toward students of other countries is rarely found in active measure on college campuses. When it appears there, it takes the form of lack of intelligent interest and a tendency to set the foreign student off in a class by herself. We quote from a foreign student:

> Decidedly I found prejudice against my people in the United States of America, even among college students. They look upon me as an ignorant girl. I seldom talk about home, for they would not listen to me. Even if I tell them some custom which is not too strange for them to

understand, they sometimes sneer. This happened in a very small dormitory.

We quote again:

I don't like America at all. I am so homesick. When you all first came, you got lots of things to tell, but I simply have none. Some of the girls are kind to us, but very, very few, and their kindness has pity in it. Most of them look at us with curiosity and contempt.

And this from another:

"Now I am quite used to the loneliness, and I like it better than being among foolish noises."

The majority of foreign women students, however, do not have personal experiences of race prejudice. We treat in a later paragraph of the difficulties which arise from the frequent tendency on the part of American college groups to pay too much attention to the students of other countries.

Race prejudice is nevertheless a very real factor in the impact of these years in America. It tends to embitter foreign students and to make them doubt the reality of our social and religious professions. It also puts them under the handicap of feeling that they are considered inferior, that they are looked upon as takers rather than givers, and it makes them shy of sharing; and thus our American student groups are deprived of the very rich contributions which these girls from other countries have to give.

Lack of Earnestness on the Part of American Students. Another aspect of American life which impresses foreign women students is the apparent lack of serious interest in the academic side of college life on the part of our students. One foreign student, writing from a dormitory in a standard institution, says:

I find no one here in my house who has a sympathy for studies. Some one told frankly, "Oh, I hate them!" We talk about why we come to college, and one girl says, "Oh, for anything but study!" I ask her "What for then do you come to college?" and she replies, "Because it is stylish, and Father and Mother wish it." Surely it is good to say so frankly, but how sorry I feel for the poor studies which are so hated!

The foreign student in most cases comes to this country knowing what her work in life is to be, and with the definite aim of preparing herself for this work; and she has the directness and earnestness that issue from such purpose. She expects to find here those who share her passion for truth and the sense of responsibility for the making of a new and better world. Fortunately there are such students in every college, but they are not usually the ones she knows best, and she finds what seems to her the indefiniteness and carelessness of many of her fellow-students bewildering and disillusioning.

Over-emphasis on the Differences of Foreign Students. One of the things against which the foreign student must be on her guard is what, for lack of a better term, we call an "over-kindly" attitude on the part of those with whom she comes into contact. This may take the form of over-attention—a multiplicity of invitations for speech-making and for social functions, and undue deference to her reactions and opinions. It may also show itself in a tendency to allow her to fall below accepted standards of scholarship and to make too great allowances for her failures in other directions. This attitude is warmly resented by the discerning foreign student who, despite the handicaps under which she works—a foreign tongue and environment—regards herself as capable of reaching the standard of character and scholarship set for the best American students. Many students also resent the encroachment on their time and energy which comes from too many invitations. One writes: "One of the elements in American life which has been a hindrance to me, is the exploiting of one's time and personality by groups and individuals for the sake of something new." On the other hand, they are glad for the right kind of opportunities to interpret their countries to American groups, and are always grateful for, and greatly benefited by, every chance to experience real friendship and to enter into home life. The danger in this too attentive, over-kindly attitude is that it unfits girls for leadership, first by giving them an undue sense of their own importance, and secondly by encouraging in them the expectation of receiving something from life for which they have not paid in work and character.

Lack of Unity and Beauty in Our Expression of Religion. Still another element to be reckoned with is that which our foreign women students are pleased to call the lack of unity and beauty in our religious life. Here one needs to keep in mind the varying backgrounds with which one is dealing. To the girl from a country where one Church ministers in great measure to the spiritual needs of the community, the number of communions in the ordinary American town or city is bewildering. To the girl accustomed to the beauty of ritual, the simplicity and the occasional lack of dignity in the services of some of our churches is unsatisfying and disturbing. The result is often that foreign students do not link themselves with the organized religious life of their adopted communities. They follow the example of many of their American fellow-students, and cut themselves off from the Church and its help during these very formative years of their life. This is not true of all foreign women students. There are many who find themselves greatly helped by Church affiliation; but there are a goodly number who are out of touch with the Church.

We have, in addition, those students who will not ally themselves with

religion as it expresses itself in organized form, because they believe that such religion is a foe to progress.

The Freedom of Women. There is a further element in American life which affects foreign women students, and which may react favorably or unfavorably upon their development, depending upon the individual student, her steadiness, her background, her environment. It is the freedom which is accorded to women. To many a girl from a foreign country the opportunity to make her own choices and decisions in regard to social obligations is a new and challenging experience. To her credit it should be said that she is usually slow in adopting our freer customs. She endeavors to understand the traditions that lie behind them, and she is eager to take on only those things which are sanctioned by the judgment of our best groups. Here is a word of advice written by a returned student to those preparing for study in America:

> It is better for a foreign student to be a little too careful than for people to feel that she is bold and overfree. This is especially true of girls' relations with men. Here it is often hard for a girl not living in a private family to know the best customs. It is not at all safe in these matters to follow the example of strangers about her, for their standards may not be the kind by which she would have America judge herself and her countrywomen. Unless she takes thought she may make mistakes quite unconsciously, and may be doing what carefully-brought-up American girls of her own age would not be allowed to do.

It is not easy for her to know what things are the reflection of our best judgment at this time, when social customs are in a state of change and when few voices speak with authority in this realm. Occasionally there is a girl who cannot stand up to the freedom which comes to her here, and who becomes decidedly unfitted for serious social responsibility as a result of her years in America. Fortunately she is rare. Usually the foreign student makes the transition with judgment and poise. She realizes the necessity of keeping close to the best customs and traditions of her own country, if she is to contribute to the larger life and outlook of her countrywomen. The wisdom which she shows in her choices and rejections is one of the surest indications of her fitness for leadership.

Elements that Help Foreign Women Students in Their Growth and Development

We turn now from those elements that tend to hinder foreign women students in their growth and development to the consideration of some of those aspects of American life which they find helpful. It is well to remind ourselves anew of the difficulties attending generalization. We are

dealing with such varied backgrounds and environments that it is difficult to speak with authority for all.

Freedom of Thought and the Opportunity to Develop One's Personality. For many women students the outstanding feature of our student life is the opportunity which it affords for freedom of thought and the development of personality. Despite the fact that she often criticizes her American fellow-student for slackness of thinking, the girl from another country is aware of democracy, of freshness of point of view, of originality, of relief from the pressure of too strongly entrenched tradition, once her college mates set themselves to discover solutions or "to think their way through." One writes:

> Doubtless this is an expensive experiment (study in America), for some of us will go through our college years blindly, but I daresay the majority will learn many valuable lessons in American colleges. The most impressive thing to me is the democracy among American students. Students of thin pockets but with high ambition have just an equal chance with wealthy students.

Despite the fact that she criticizes their lack of earnestness in academic work, and the number of outside activities to which American students give themselves, the foreign student realizes that in identifying oneself with one's community and in seeking to translate one's theories into action, there is opened a way to the development of one's best powers and abilities. Another student writes: "The experience that has been of most help to me in America is to become independent, and to know the work of co-operation." Another says that the opportunity she values most highly, is that of "being free to think for myself, sufficiently free from custom and tradition and family influences to decide what I really want to do with my time and energy, and then to go ahead and do it." And a third: "The spirit of dependence on self that has enabled me to find out just where I am and how to go where I am headed for, is America's most helpful contribution to me."

The Opportunity to Become Acquainted with Social Work. Another element which makes these years in America enriching is the opportunity which the foreign woman student has to fit herself for social work in her own country. She does this, not only by taking special courses, but by working in the social organizations on the college campus, and by taking advantage of every chance that offers to become acquainted with welfare work of all kinds. She is eager to learn something of the ways in which women, working together, have bettered the conditions of women and children. She invariably wants to see a woman's club at work. She is interested in the girl in industry, in the conditions under which she works,

in the laws governing her wages and hours. She wants to know about child labor, compulsory school laws, adult education, and like subjects. We find her eager to serve through the social service organizations of the college, to spend her vacation in settlements, in camps, in welfare centers, so that she may have at least some first-hand knowledge of how such work is done. The ideal of service, always present with her, receives fresh point and impetus during these years in America. She gains in the conviction that, whatever her way of earning her livelihood, the well-being of the less fortunate groups in her country is one of her great concerns.

Spiritual Reinforcement. In addition to the technical equipment which the foreign woman student takes away from America, as a result of her academic training and her experience in social service, and in addition to the intellectual development that her contact with American life brings about, there is a reinforcement of spirit that comes from first hand knowledge of the youth of our land. However truly and keenly she may see our defects, and in most cases her vision is painfully clear, however much she may deplore our selfishness and materialistic tendencies, our inconsistencies in the practice of democracy, and our "superficiality" in the practice of religion, she yet finds, whatever be her race and color, that she holds many ideals in common with the youth of America. She comes to view our faults and our virtues with friendly understanding; and she returns to her native land counting on the youth of this land to stand shoulder to shoulder with her in the making of a world where brotherhood shall be real.

In seeking to ascertain from foreign women students themselves whether the impact of life in America has tended to strengthen their religious convictions, to send them forth spiritually strengthened and better equipped for life in these difficult times, we received a variety of answers. Many of them have answered "No" to this question, giving as reasons:

The fact that they themselves have allowed pressure of work to crowd out any thoughtful consideration of the things of the spirit:

"Religion is rather kept in suspense, being eager to get all those things which I may not be able to get elsewhere."

"College keeps me too busy to read any religious books."

"I have so much to study that it is hard even on Sunday to find time to go to church or join church activities."

That the Christian people with whom they have come in contact have been superficial and indifferent in their allegiance and interpretation:

"Because I believe the present generation does not take religion very seriously here in the United States."

"Not very much, because these young people whom I associate with are not really religious."

"No, for people here as a rule are indifferent."

"It seems to me that religious life has become some sort of custom. It is rather superficial."

That some of the most respected members of their college communities have given no place in their lives to organized religion. As one foreign student expressed it: "Even very intellectual people ridicule 'church-going'."

On the other hand, many have answered "Yes" to the question whether or not their religious life has been strengthened by their sojourn in America. Their reasons are, first, the fact that being alone in a strange environment has thrown them back on God in new ways. "Because I am alone and my family is far from me, I trust God for everything." Secondly, that, through the Church and through religious organizations on the campus, they have come into a "broader," a more "comprehensive" view, and a clearer "intellectual understanding" of religion. "Yes, because I have met in the circle where I live, a very helpful attempt to do away with mere traditionalism and to replace it by a conception of religion which meets our present needs and satisfies our intellect as well as our emotional nature." Thirdly, that their religious life has been strengthened because Christianity has been interpreted to them through the lives of "real Christians."

Again and again, in answer to the question, "What has been of most help to you in your experience in America?" the foreign woman student has borne witness to the influence of persons:

The friends I am enabled to make in schools and conferences.
Dr. Fosdick's sermons.
Three days' contact with Miss Jane Addams at Hull House.
Having two or three Christian friends who are more than willing to think with me and give me help in every possible way.

The personality of some of my professors.

It was a great privilege for me that I could go to ———— Conference. I heard many times about conference and this time I had real experience in attending the conference and in having fellowship with those who believe in the same God. Still happy memories of the past ten days are very clear, and the songs I learned there come out of my mouth while I am doing work. It seemed to me that I have known many girls for many years. I never had such happy meetings before. I am keeping in my mind many things which I am going to tell my people in Japan. I do not know how to express gratitude for all kindness which was shown to me. It is God's blessing toward me that I came to ————.

Another letter:

I am grateful that I could attend the ———— Conference. There is the beautiful place, the inspiring place for goodness and love. I praise the great idea of those people who started inviting the youth for the conferences there, where no one could fail to see the greatness and the love of the Maker of the world. It was very nice, interesting, and instructive conference. Personally I had very valuable experience, and hope to start similar things among our young people, by my return to Yugoslavia. I am very glad that I made there new and nice friendships with those American students that I was longing to meet, and to join the international group, where we had our discussions and acquaintances. Beside many inspirations that feed my love for your nation and your country, I had also wonderful rest at the conference. Therefore I am afraid I am not able to express how much I am obliged to all for giving me that chance.

In closing, it is perhaps well to be reminded anew of the number and significance of these women students from other countries. There are some fifteen hundred of them from sixty-eight sections of the globe. Besides such obvious nationalities as French, Russian, Czech, British, Filipino, Chinese, Japanese, Indian, and the like, they came from Bulgaria, Siam, South Sea Islands, Iceland, Greece, Honduras, Korea, Java, Peru, Serbia, South Africa, Syria, Turkey, Sumatra, and so on to the ends of the earth. They are significant because as home-makers and professional women—doctors, dentists, nurses, teachers—they will mould currents of thought in their own countries. If the impact of America on their thinking and living can be wholesome and releasing, none of us can reckon the result in better social orders, in international good-will and peace: for those ideals which the women of a nation set themselves to teach finally come to be written in the history of that country.

THE ATTITUDE OF THE FOREIGN STUDENT TOWARD CHRISTIANITY

Chapter VII

THE ATTITUDE OF THE FOREIGN STUDENT TOWARD CHRISTIANITY

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The preceding chapters have included a survey and summary of certain factors affecting the attitude of the foreign student toward Christianity. The history of student migrations, the political and religious backgrounds of foreign students who have come to America, their relationships, after their arrival in this country, to American life in general, and to the American college and educational institution in particular, have been discussed. The aim of this chapter is to summarize the attitude of foreign students in this country toward Christianity, detailed material for this study having been secured from specific questionnaires, this material being interpreted in relation to the factors described in the preceding pages of this volume.

Data on Which This Chapter is Based

This study relates only to male foreign students in the United States. The material for the study was gathered from the following sources: seventy-two statements of student Y. M. C. A. secretaries; fifty statements from other experienced workers among foreign students; one hundred statements from pastors in college communities; special investigations by secretaries of the Friendly Relations Committee; statements of sixty college administrators; statements of twenty city Young Men's Christian Associations; 830 questionnaire replies from foreign students. Group interviews with other students raise the total number of students consulted to nine hundred, which is approximately one-tenth of the total number of foreign men students in institutions of collegiate grade in the United States.

This study covers groups from many parts of the world and with widely different moral and religious heritages. The main groupings are

as follows: those from the non-Christian mission lands; those from the Roman Catholic mission lands, particularly Mexico, South America, and the Philippines; those from the Christian lands of Europe, the Near East, and the outlying British Empire. Most of the data assembled relate to students from the non-Christian lands of Asia—China, Japan, Korea, and India—and the Philippines. The study of these areas is emphasized because their students, except the Filipinos, come from civilizations very different from ours and face the most difficult problems of adjustment, and because in these lands the missionary enterprise faces critical and urgent problems. In the preparation of this report, the writer has had invaluable help from the secretaries of these respective groups on the staff of the Friendly Relations Committee.

It will be helpful to consider the approximate number of Christians and non-Christians among the major foreign-student groups in the United States. Obviously, it is quite impossible to collect exact statistics on such a matter, and the answers of the 830 individual questionnaires filled in by students are not representative of the whole body of foreign students. It is easy to see that Christians would answer and return these questionnaires more readily than would others. The survey questionnaires supply the following statistics regarding the main Oriental groups:

Nationality	Total answering questionnaires	Those who became Christians at home	Those who became Christians in Hawaii	Those who became Christians in U. S. A.	Total Christians	Non-Christians	Unknown
Chinese	207	90	4	29	123 = 59.4 per cent. of total answering questionnaires	73	11
Japanese	169	92	11	20	123 = 72.8 per cent. of total answering questionnaires	45	1
Koreans	57	49	1	7	57 = 100 per cent. of total	..	..
Indians	29	8	..	..	8 = 27.6 per cent. of total	21	..
	462						

The foregoing study covers 13¼ per cent. of the students of these groups in the United States of America.

Totals for four Oriental groups:

Total number of students answering questionnaires	462
Total number of Christians	311 = 67.3 per cent. of total recorded
Becoming Christians at home	239 = 76.8 per cent. of total number of Christians
Becoming Christians in Hawaii	16 = 5.2 per cent. of total number of Christians
Becoming Christians in U. S. A.	56 = 18 per cent. of total number of Christians

Estimates of Christians in Various Groups from Mission Lands, based upon information of Friendly Relations Committee:

Chinese	30 per cent.	Japanese	35 per cent.
Indians	12 per cent.	Koreans	90 per cent.
Filipinos	8 per cent. Protestant		
Latin American	3 per cent. Protestant		

Note: Probably 90 per cent. of Filipinos and 80 per cent. of Latin Americans declare themselves of Roman Catholic Christian faith.

The figures last given are based upon the known composition of many local groups, the questionnaire returns, and careful estimates of the Friendly Relations Committee Secretaries. The classification of a student as Christian or non-Christian is determined by his own statements regarding himself, and has no relation to his identification with a Church or participation in religious activities. Without doubt there are many who are Christian in outlook and purpose, who do not so register themselves; likewise it is certain that not a few who do so register are not living effective Christian lives. Possibly these two elements will about balance, leaving this estimate sufficiently accurate for our needs. The data on Europeans and others are not adequate for an expression in percentages.

An explanation is needed for some of these figures. The larger percentage of Christians among the Japanese is due to the coming of so many men to study in theological seminaries. Practically all Koreans declare themselves to be Christians, and nearly all of them have been in the mission churches and schools in Korea. The opposite is true of students from India: the few Christians among them are for the most part taking theology or preparing to teach in Christian colleges in India. Christians from the Near East are Armenian Gregorians; Greek Orthodox Greeks, Syrians, and Georgians; Catholic Syrians and Armenians. A large number of Latin Americans give no evidence of possessing religious faith, although when pressed for a statement they usually declare they are Catholics. But only a minority attend church services or otherwise identify themselves with organized religion. Those who practise or profess a Protestant belief would be indicated in small figures. Filipinos nearly always acknowledge religious faith.

The fact that eighteen per cent. of those who are Christian became Christians in this country is sufficient refutation of the statement sometimes made that there is a marked loss, with no compensatory gains, in the number of Christians among Oriental students who have studied in America.

General Attitude of Foreign Students Toward the Christian Church in America

Very few foreign students give the Christian Church their unqualified endorsement. Even those who indicate highest approval, calling it the source of all that is best in Western life, its members the finest elements of our population, and its mission the highest in the world, usually speak with reservations. These observing visitors are keenly alive to all the failure and weakness of which we ourselves are conscious, without having the background to understand our inconsistencies. They further bring us to the tests of their own best ideals and standards. For instance, our habitual flippancy in a spiritual presence grates harshly on the Britisher, who is reared to a deeper sense of reverence, and is quite inexplicable to the contemplative and spiritually-minded son of India. A quiet, mannerly Japanese, who has inherited the belief that business is not the highest concern of life, finds it difficult to reconcile religious pursuits with the excessively business-like management of some of our religious institutions. The Latin, who has a highly developed taste for art and music and inherits the ecclesiastical imagery of Catholicism, finds our hymns uninspiring and our church edifices crude.

Some of the points on which we are most frequently criticized are: sectarianism; discrepancies between the profession and practice of Christians; over-socializing of churches, with the consequent loss of spiritual vitality; commercialization of management and methods; craze for numbers and popularity, and attendant lowering of the standards of the Christian message; dogmatic teachings; frivolity and moral and religious irresponsibility of young people of the church. This last condition is one of the most discouraging to the foreign student, particularly to one who has hitherto seen only the lofty type of young life prevailing in missionary communities. An idealistic Indian Christian, a theological student, employed for a time in a factory, was shocked beyond utterance by the loose relations he witnessed between boys and girls and young men and women. Perhaps the severest blow comes to the new student when he sees the apparent indifference of many American students to the Church and to certain forms of religious expression. Small wonder if he becomes confused and then dismayed, and decides either that there is little attracting power in the Church or that our youth are sadly missing the mark. Either conclusion is disastrous to his own thinking and shatters his confidence in organized Christianity. A heavy burden of guilt rests upon American youth, in college and out, whose apathy toward the Church and Christian work and lack of concern for their own spiritual nurture, belie the high expectations of those who cross the seas for study here.

A most formidable stumbling block in the pathway to the Church is sectarianism. For us it has its historical explanations, which may or may not be justifications to the Western mind; but the foreign student sees it as a contradiction of the unity which he has understood to be the heart of Christianity and the dearest hope of its founder. Numerous instances are known where students are willing to become Christians but hesitate to declare themselves "because they do not know what church to join"! There is critical need to put before these students a new and reasonable apologetic for sectarianism, and the only appeal that will ever be convincing with them is that a communion is a unit of organized Christianity for effective service.

Related to this denominational problem is the division of the Church by theological controversies. This is a little more comprehensible to a mind that is searching for truth, but the dissensions within the Christian body do not always appear to them as disinterested search for truth. Among the criticisms heard of the Church, there is none more frequent than that it lacks solidarity. Many students are repelled by this spectacle before they have any knowledge of what the Church really is or what it has to offer. This is especially true in the case of students from the mission lands where comity has been practised among the missions or where there may be one native Church of Christ. One advantage that may accrue out of this situation is that when Christian students return home it will be with a firmer resolve to protect the mission Church from a similar development. These young Christians have been heard to echo the earnest hope of the National Missionary Conference at Shanghai in 1922, that the example of a united Church in China might be a means in the Providence of God to heal the wounds of the Mother Church of the West. It would be well if these children of a clearer light, born of the devotion of our missionaries who are confronting the vital needs of men, could herald more widely the gospel of Christian unity. This would indeed be the return of bread cast upon the waters. Why not bring their most thoughtful leaders more often before our congregations and church councils?

The Attitude of Christian Students towards the Church

There emerge two angles of approach to the religious study: the study of the effect upon Christians and that of the effect upon non-Christians. The initial statement to be made will fill many American friends with dismay, but it is hardly to be questioned that there is a loss of faith and religious experience among Christians which approaches the gain among non-Christians already indicated on a previous page. This is due to a complex of reasons, chief among them being the "shock of American un-Christian

life," disappointment in the Church and its influence, and the apparent conflict of newly acquired ideas with the teachings of the mission school. Removal of home restraints and separation from Christian teachers and companions are other primary causes. Attention is now called to a subtle influence which bears on the nature of their beliefs. In the course of three years of study of this question, largely through personal interviews with students and the testimony of others who are acquainted with their religious views, the writer has been disappointed to find so few that seem to have a vital personal experience of Christ. Too often their Christian belief has been a belief in the teachings of Jesus, to which is appended an ardent hope that the widespread acceptance and application of these teachings will be the means of progress and the solution of problems in their own lands. Statements like this must be made with extreme care to avoid injustice and offense to the large number of clear-visioned and single-purposed Christian young men who will give themselves without reserve to the Christian cause.

The worst tragedy occurs when a student concludes, as some are doing, that Christianity is in disrepute in the most favored land of its adoption, and therefore it cannot have anything to offer to the newer lands which it seeks to conquer. "Physician, heal thyself" has taken on a new meaning to these disillusioned followers of our Lord. In many men, the result is a neutralization of spiritual motive, leaving a drab acquiescence in the Christian principle without any passion either to propagate it or to realize it in their own lives. This may be a state of lukewarmness more dire than the former state of these men. To return home silent on the great issues that are stirring every people now, after having left with fervent resolve to play one's part in their Christian settlement,—this is the bitter irony of student life in America for too many who have gone out from our campuses. Right here will be found the explanation for the ready falling away of some returned students into the old corrupt ways of commercial and public life.

A frequent inquiry is whether Christian students tend to become more conservative or liberal in their interpretations of the Bible and the Christian doctrines. There can be no doubt that the tendency is strongly toward liberality of view. The foreign student has left his home to seek for truth and he insists upon reality. Therefore, many of the bones of our Western contentions have no meat or meaning for him. Whatever our religion may connote to us, to him it connotes an intimate relation to life; he will remind you that his native religions, however true or untrue, in basic ideas, nevertheless permeate the life of the people, and he expects that Christianity shall not mean anything less. A doctrine is to be accepted according as it is geared into the needs of mankind and conforms

to the most enlightened conscience of mankind. There is no sanctity in an ecclesiastical organization or in the garb of the cleric, except as it is identified with the spirit of service to man. Most conspicuous in the attitude of the typical student is his passion for justice and world brotherhood. This is emphasized in a marked degree in the replies to the question, "What Christian teachings do you regard as most important for your country?" The large majority give priority to the distinctive social teachings as applied to fraternal international relations, the equality of all men, the freedom of individual development, and social justice. This sort of response is not confined to professed Christians, but is heard time and again from those who have not personally accepted our faith and are very critical of our Christian modes of life. The peril lurking in this broad vision is, as heretofore pointed out, that it may become a vague and pointless sentiment that is not vitalized by an adequate personal experience of the power of religion. If this experience can be secured to these earnest young people, they will have boundless potentialities in the Christianization of their own nations.

There is another section to this picture that must not be overlooked, for in it we find much to compensate for any alarms caused by the preceding statements. Let us think of that other class of students who are fortunate in their contacts and who grow from strength to strength during the years of their tutelage among us. Every worker among them can recall the fervid witness of some who say that life here has been the benediction of their years. This is most often true of students of theology or others preparing for Christian callings, who in the very nature of the case have been under better care than is the average man. There comes to mind a young Mexican who has been a commanding figure in the religious life of the schools he has attended and whose voice has been heard in many conventions and church services. A Chinese who has been keenly conscious of the weaknesses of our Christian life nevertheless declares his three years here have been years of inspiration and expanding powers. A South American who united with a Protestant church after coming here writes articles for a church paper and delivers glowing addresses on the steady deepening of his personal experience,—and in his case it has come out of heavy costs. Another Chinese, who was baptized at a student conference three years ago, has been for two successive years the president of the Chinese Students' Christian Association of North America, and has developed into a religious leader of unusual promise. It is to be noted that in nearly all instances of spiritual progress, the student has been nourished by the friendship of strong Christian personalities or by relation to a strengthening piece of Christian service.

The Attitude of Non-Christian Students toward the Church

The history of the non-Christian student is essentially different from that of those we have been considering. He comes from an environment that is quite untouched by Christian enterprise or teaching or where he has seen Christian life only in a limited contact with missionaries. More likely he has witnessed much denial of Christianity in the practices of traders, government representatives, and travelers from the so-called Christian West. A very considerable number of our foreign students have studied in mission schools but have not accepted the cardinal Christian beliefs. Undoubtedly some of this number are Christians in faith and practice and would respond to an invitation to make an open profession and identify themselves with the Christian cause.

The Attitude of Chinese Students toward Christianity and the Church

The most easily influenced of the non-Christians are the Chinese. This arises from the fact that the Chinese are an intensely practical-minded race and are predisposed to adopt that which promises measurable benefit. The Chinese student is altogether open to approach on religious matters by one whom he trusts. The writer has never found that reticence and sense of strain in such conversations that are often marked in our own students. Rather one is impressed with the earnestness and the tacit acceptance of the subject as one entirely proper between friends. This open-mindedness has made the Chinese very responsive to Christian personality and the Church, when approached in a sensible and disinterested fashion. He acknowledges the great debt of China to the Christian movement for the introduction of modern education, medical science, sanitation, social reforms, and the sowing of democratic ideas. The tendency to evaluate Christianity in terms of national progress is readily explainable on two grounds: first, the desperate plight of the country and the loyal aspiration of the student to bring her relief; and second, the fact that Confucianism, which has heretofore dominated the national life, is essentially a code for the proper conduct of the state and its citizens. This student likes to remember that the sound teachings of the great sage have held the country together through fierce storms of revolution and in the face of appalling ignorance and poverty, and when he accepts Christianity, it is with the conviction that he has found the fulfilment of all that Confucius with his limitations could not have discerned in that remote past. All this should not detract from the credit due every Chinese who accepts Christ, for we cannot forget the long and bloody road that China traveled before emerging into the light of modern ideas and before accepting foreign importations of religion or anything else. This splendid devotion to

country may well enter into the new-found faith if it can be conserved for spiritual ends.

In too many instances their sojourn in this country does not seem to strengthen the faith of Christian Chinese students. On the contrary, the influence of life here often seems to weaken their faith and cool their Christian enthusiasm. For this condition there are many reasons. In China the church relationship is generally a family, and in small communities, a community affair. This helpfulness is absent for our students in this country as they are thrown in the midst of strangers. In China, Christians feel the necessity and duty of effort to live as Christians and to support the Church, because they are in the midst of non-Christians, while in America they do not feel the responsibility of effort since they are supposed to be in a Christian nation. The campus life in the larger educational institutions in this country generally speaking is non-religious. Other reasons can be given, but in summary, it may be said that the chief causes for cooling faith on the part of Christian students are lack of companionship in religious life and the absence of responsibility for active participation in church work, including support. As to the non-Christians, they are generally disillusioned in regard to Christianity, for in China they hear missionaries and Christians make such sure claims of the power of Christianity for social and moral uplift, and they find in this so-called Christian nation many evil practices tolerated and many churches impotent. They find this a convenient excuse for dismissing Christianity from their minds and saying that Confucianism is good enough for China. As a whole, non-Christian students are not interested in religion and do not feel the need of personal religion. Some of them are definitely prejudiced against Christianity on nationalistic grounds, for they confuse the Christian religion with the practice of Western nations toward China. Of other influences which are helpful to maintenance of faith, I may mention the friendliness of Christian people toward strangers and the companionship in Christian faith, as illustrated in the case of those who are fortunate enough to become affiliated to a church home and in the case of "Local Units" which Christian Chinese students at certain large centers have organized and found very helpful, and also definite responsibilities—such as being officers of the Chinese Students' Christian Association or the Young Men's Christian Association of the college—and opportunities for self-expression, such as invitations to speak in churches.

The following comments are selected from 207 questionnaires returned by Chinese students. Favorable comments or friendly constructive suggestions, 111; no answer, 29; very critical or sweeping condemnation, 67. There follow excerpts typical of all points of view, but grouped in two general divisions of favorable and critical.

Favorable Comments

"Christian workers nicest people to meet—very kind to strangers"; "Foundation of your social order"; "Doing great deal for betterment of society and international friendship"; "Enable me to obtain education"; "Sunday Schools and Young People's Meetings especially good"; "Spirit of service of Christians is most impressive"; "Much more liberal than found in China"; "United States without Christianity would be entirely different in social structure—Christianity is its moral foundation"; "Very friendly to students"; "High spirited and full of hope"; "Children get good environment in Church"; "Churches reduce social crime"; "Promote higher civilization"; "Dogmatic aspect of Christianity passing and that is right"; "Most earnest and sincere"; "Strong and influential institutions"; "Churches the backbone of civilization"; "Impressed by their interest in spreading Christianity throughout the world"; "Christians here broader in conceptions of Christianity than missionaries in China"; "Much impressed by outstanding Christian leaders in great industrial centers"; "Churches in this country serve as melting pots of social discrimination—schools of practical sociology—fuel-stations for inner fire; they lead this country"; "I am impressed with the true Christlikeness of your pastors and your faithful church people; the Chinese churches in America need improvement in respect to preachers."

Critical Comments

"Many sincere but narrow and superficial"; "Church becoming more and more a social center; no recognizable difference between Christians and non-Christians"; "Theological beliefs losing their hold on Church people of educated classes"; "Church is business organization; work efficient but religious power surely degenerating; Christian people need to learn much from what they call heathen lands"; "Good but too much denominational distinction"; "Mostly nominal Christians"; "Social life carried too far—young people go for good time not to worship God"; "Too many divisions among Churches"; "Teach too much dogma and creed"; "Going to church is a ceremony"; "Protestants and Catholics are not friendly toward each other"; "Collection plate too demonstrative in worshiping"; "Could do more for foreign students"; "Message of missionaries is not practised in America"; "Ninety-five per cent. of Christians take name simply as line of demarcation between West and East"; "Too many churches"; "Inclined toward materialism"; "The only really religious people are the old people; middle-aged go to manage church affairs; and young people for social life; women are more active than men"; "Church organizations too loose and too much separated"; "Their orthodox teachings and unscientific spirit astonish me"; "Most pastors need more education"; "Traditional and formal"; "Convictions of younger generation less strong than older generation"; "Too much compromise with the world"; "Should not look down on non-Christians as heathens and pagans"; "Deplorable that churches are involved in petty arguments against one another rather than devoted coöperative work"; "I have lost much of my faith in Christianity since coming to America; racial pride and racial prejudice are some of the reasons"; "Christianity is not taught

but caught; the best thing you can do is to help Chinese students to come into contact with the best and true Christians so that they can get Christianity subconsciously and the prejudice toward nominal Christianity will also disappear"; "Majority are nominal Christians who are just as selfish and false as, if not more than, the non-Christians. I met, however, real Christians here and there, although in scanty numbers. The minority has always encouraged me to stand for Christianity"; "Nearly accepted Christianity as I understood it when I was in China but changed my mind in the United States."

Perhaps the general viewpoint of the Christian Church in America is expressed by the statement: "Majority of Christian people are honest, sincere, unselfish, open-minded, kind, and hospitable, and have high Christian ideals. Churches important centers but there are too many denominations and divisions."

In answer to the direct question why more of the Christian Chinese students do not go to church certain of the questionnaires reply:

"Of the 120 Chinese students in Cambridge (M. I. T. and Harvard), perhaps not more than ten who attend Sunday services. A majority of us are over-burdened with school work." "Why we don't go to church? Because we have lost our Christianity now that we are away from home and away from the influence of our Christian teachers at home. Because we are too busy—usually a sham—because those who work on Sundays generally have good times on Friday and Saturday evenings. Because of our intolerance—seeing only the evils in America and laying the blame on the lack of influence of the Church." "About one-fourth of Christians go to Church on Sunday; they are not interested in religion. I have often heard them say: 'Science is what China needs; I don't care anything about religion.' Besides their studies interfere with them. Because of the amusements round about them they want to 'go out' on Saturday and Sunday and be amused; staying out late on Saturday night is not favorable to going to church on Sunday." "In one of our colleges there are twenty-nine Chinese students, seventy per cent. Christian; at most three or four go to church services. Their reasons are, they are out of the habit, and their interest in Christianity has declined, to some extent influenced by different environment, to some extent through the influence of American social opinions and habits and thoughts of religion."

The Japanese Students

The Japanese present a somewhat different problem. Here is a group with whom patriotism is a religion, who are by nature very proud and highly sensitive, reticent, and courteous to the point of being misunderstood by the uninformed American. The ideals of Bushido are strongly inculcated and the Buddhistic influences quite pronounced. The approach of Christianity is often blocked by the apparent contradiction of some of its fundamentals by the traditional loyalties of the Japanese state. Rev-

erence for the emperor has been for the Japanese a hindrance comparable to that of duty to ancestors for the Chinese. Fear of family disapproval has been a formidable obstacle to both, and handicap in the chances of official position. Both these conditions are being rapidly reduced, however, by the growth of democratic opinion and religious tolerance in the two countries. A serious factor that keeps the Japanese student in America from being adequately influenced by our Christian life and institutions is his excessive reserve, which amounts in many instances to shyness and aloofness. It is very regrettable that this often fixes upon him suspicions that are unfounded but which withhold the cordial friendship that alone can win men. But the Japanese in his isolation does a great deal of thinking which he confides to his intimates and may set down in writing when requested.

Only 56 out of 169 Japanese who answered questionnaires give their estimates of the Church and Christian people in America; the reason being that most of those coming to this country have had little or no direct contact with the Church in Japan or in America. A further explanation is probably to be found in the natural reticence of Japanese students and their reluctance to make unfavorable comments. The following are some of the typical answers to the question, grouped as favorable and unfavorable:

Favorable Comment

"Very sincere"; "Earnestness"; "Great activity"; "It is one of most beautiful customs in the life of the nation"; "As near to the ideal as possible under the present conditions"; "They are the pillars of society. The center of gravity of this nation is the Church and Christians"; "They are extending great influence over the life of the people"; "In general, American Christians appear to be more like Martha, while the Japanese Christians show some tendency of Mary."

Critical Comment

"Lack of Christian living and hypocrisy—Christians in, but not out of, the churches"; "Formality of worship—lack of spirit of devotion and spiritual atmosphere"; "Emphasis is social, not religious and evangelistic"; "Capitalistic control of the Church and its members and its businesslike effect"; "Church of old folks and indifference of young people toward religion"; "Good in rural districts but no influence in large cities"; "Too strong denominationalism and sectarianism"; "Decreasing influence of churches and general indifference for church attendance"; "Strength of organization at the cost of vital power"; "No real Christian consciousness"; "Inadequate training and education of pastors"; "Aristocratic, capitalistic, impractical"; "Too business-like. Many old men and few young men"; "Church is socialized—good music—superficial—morning service lacks spiritual atmosphere"; "Do not like rivalry among different denominations."

The Japanese student's personal reaction to Christianity as he sees it preached and lived among us is best explained by one who was himself a student in America for ten years and then served for two years as Japanese secretary of the Friendly Relations Committee: Mr. H. Kashiwagi, out of careful study of the subject among students throughout this country, offers the following digest of opinion:

There is not a great deal to be said concerning the attitude of the Japanese. This is due to their reluctance to speak unfavorably of others and to the lack of personal information on the part of a very large number who have come from government schools. It must further be remembered that the native Church developed independence and self-support earlier in Japan than in China and India and most of the delicate adjustments between foreign and native leadership have already been accomplished. Japan's position as a first-rate power also removes the political complications that have been inevitable in lands more or less under European or American control. This renders exploitation only a remote possibility. There is occasional warning from students, however, that the peaceful penetration of missions is preliminary to an aggressive policy of America toward Japan. Quite often it is charged that missionaries interfere in Japanese politics, particularly with reference to Korea and China. These accusations have been notably softened since the Washington Conference and the recent disaster in Japan. A condition deplored by Christian students is the low standard of missionary educational work as compared with that of the government schools and colleges, and the alleged failure of many missionaries to keep abreast of conditions in modern Japan. There is some dissatisfaction because missionaries do not take sufficient account of native psychology, customs, and religious beliefs. Over-emphasis of the backward and ugly is again the target for most reproach, many students feeling that missionaries are by this means responsible for much of the antipathy in this country toward the Japanese.

Indian Students

The problem of the Indian student is quite distinct. He is nearly always Hindu, occasionally Mohammedan or Parsi or Jain. Reared in a land that vaunts itself as the mother of religions, and having a religious heritage which is the pride of his people, the Indian is singularly difficult to reach. The Hindu usually rejects the Christian position altogether, or if attracted to it, asserts that there is nothing incompatible with the central principles of Hinduism. When reminded of the fatal weaknesses of Hinduism as seen by Western eyes,—the caste system and immoral practices in temple services, the hard lot of Hindu widows, etc.—he replies by denying the existence of the caste system, points to class lines among Christians, and hurls a volley of well-aimed reproaches at social vice and divorce, lynchings, and the riot of materialism in America, as compared with the religious consciousness of India. The approach to

Indians is unhappily made more embarrassing because of the racial discriminations to which so many of them are subjected here on account of color. They are not favorably disposed to a religion whose followers, they say, deny in practice the very fundamentals which they preach—equality of men before one Father, the brotherhood of all men, and the infinite worth of the individual soul. The Christian practice of war in the face of their gospel of love is a serious barrier to any confidence in us and our religious establishments. Yet this same student will express his reverence for our Christ and accord Him one of the highest places as a prophet and spiritual leader of mankind. In short, the best we usually hear from the Hindus is that we are vastly inferior to our book and our prophet, whereas they themselves have a body of teachings which satisfies them and to which they are true.

There are very few known instances of the conversion of Mohammedan students to Christianity. Two striking cases may, however, be cited: one is a man from Northwest India who became a Christian believer while a student in a mission school, but did not dare to make it known to his family. As a student in America for two years or more, he found his associates among the kinfolk and friends who have disowned him. One notes the environment as a secret disciple. There is a thrilling story of a young man who worked his way across the Pacific and after a career of drunkenness and squalor in American cities, came in contact with a family who made of him an earnest Christian. He is now studying at a Bible college, preaches often in a public square, and plans to return soon as an evangelist among the kinsfolk and friends who have disowned him. One notes the absence of fanaticism which is associated with our thinking of Islam, but the Islamic strain persists in the student mind and renders him notably impervious to the Christian idea. Needless to say that the thinking of all Indians in this country is strongly colored now by the political struggle at home.

The Gandhi movement, of which the very large majority of the students here are adherents, is semi-religious in its conception and method, and students give to it an advocacy that is nothing short of spiritual in fervor and motive. How far this passion for self-determination has entered into their feelings toward our religion and its propagation in India, may be observed in the statements summarized in other parts of this report. Suffice it to say here that no apologetic for Christianity, whether in doctrine or in conduct, can have much influence at the present time unless it relates itself to the aspirations of Young India for a larger life of their own making. This opinion pertains only to students who are now among us and is based upon wide personal acquaintance with them as well as upon the statements of others who understand their present

mind. Nearly all the Christians in this student body are taking theology or otherwise preparing for Christian work in India. They are as a class very thoughtful men with intellectual and spiritual horizons that stretch beyond that of the average American student. But no less than their non-Christian brethren, these men are keenly sensitive to the repulses they have had from our people and are conscious of the seams of weakness in our civilization, and they may be expected to return with a resolve to develop the inherent strength of Indian civilization and to spread Christianity with a view to the national progress.

By way of summary, it may therefore be stated that the problem of Christianizing the Indian is complicated by three elements: the social isolation into which he is usually forced by reason of color; the intense nationalism which shapes all his views and values; and the natural resistance of the native faiths and culture which he has inherited. How these are to be circumvented must be determined by the willingness of genuine believers in world brotherhood to demonstrate Christian love while they are among us. The following summary was prepared by a mature Indian student, ten years in America, very well informed in Hindu culture and very friendly to the Christian faith:

We find the following attitudes toward Christianity among our students in the United States:

1. Students who have professed the Christian faith at home.
2. Students who accept Christ as a saint by virtue of their spiritual experience.
3. Students who have only an open mind on the subject.
4. Students who are apparently hostile on the subject.

Among persons of the first class we are surprised to find that many individuals have become violently hostile to everything Christian, because of their supposedly very disappointing experiences. There are of course a few men who have kept a balanced attitude by recognizing certain fundamental causes behind the situation which they find in the practice of Christian faith in this country. The study of this type of mind in contrast to that of the other type is complex though interesting and while the writer is fully aware of the inherent reasons, the latter cannot be discussed here. The mind of the second class is the true product of Hindu culture and only by virtue of the latter, this mind accepts Christ as a saint and respects him with a poetic reverence. It must be remembered, however, that men of this class rebel against being stamped into the membership, being compelled to announce their new faith and automatically to denounce their original connection. The mind of the third class is that of a student and observer. It is, however, subject to the various associations and environments and as such constitutes a problem. The mind of the fourth class must not be thrown out of our consideration. We indeed misunderstand the attitude of this mind. I do not think that students of

this type really mean it when they seem to oppose everything Christian. I indeed suspect that they merely indulge in argument. These students are full of boiling nationalism which places everything Indian over everything else and their attitude is apparently antagonistic.

Latin-American Students

When we come to the Latin Americans, another set of conditions emerges. Unless it may be the Indians just considered, no group offers more resistance to a religious appeal than do those men who come from the South American republics, Mexico, and the West Indies. The explanation for this is quite clear, and is given in a statement quoted later. It is not only the inherited Catholic suspicion and the break with the Church at home, but a difference in social usages and moral standards which has perpetuated a deplorable gulf of misunderstanding and aloofness between these men and our own people. There is no other group with whom religious, social, and political considerations are so tangled as to form such a problem as has often been the despair of those who are best disposed toward our Southern neighbors. No formal or academic advances are of any avail. When a well-known North American writer and expert on Pan-American matters went to visit a large group of these students at a university, they received him with every mark of personal regard, but quietly advised him not to discuss any religious topics while there! They are as a class outspoken in their disapproval of efforts to preach or lecture to them, and resent the introduction of religion into personal conversation. But here something else must be said. Whereas they are avowedly opposed to organized religion, especially Protestant brands, they are found to be quite willing to discuss pure Christianity as it is found in the person and teachings of Jesus Christ. This has been the experience of those who are closest to the Latin-American students and who have studied their religious consciousness. And this is, after all, consonant with their psychology and religious history. Immediately the one avenue of appeal is presented, and that is through personal friendship and the unanswerable argument of a Christlike life. To sit down with one of these men in an antagonistic mood and drive logic at him is as futile as to try it with a Hindu; but to love him as a brother and equal, to live the Christian virtues before his eyes, and to lead him unostentatiously to witness for himself the strength of Christlike personality and Christian institutions,—this is the apologetic of life to which he may respond with the fervor of his Latin temperament. The lack of such demonstrations of comradeship has driven many student groups into social isolation in the midst of great universities and American communities, and has rendered them impregnable to religious influences. This revulsion of feeling against

formal religion is not directed against Protestantism alone—though naturally suspicion goes out strongly toward a faith regarded as the enemy of the mother faith,—but is directed often against Catholicism. It is likely that the Church that first arrives with a convincing demonstration of the spirit of Christ will win the field. Protestants do not need to go with the spirit of the crusader nor with the purpose of proselytizing, but only with the sincere desire that a brother who has lost the light shall find it again and follow it to whatever Church it may lead him. The following statement comes from Mr. Paul V. Shaw, who was born in Brazil, has spent much of his life in South America, speaks Spanish and Portuguese, and has had intimate contacts with this body of students both in North and South America:

As a general rule Latin-Americans here neglect the religious side of their development. This is partly due to their prejudice against religion as it has been preached in their own countries, and due to their objection to anything which seeks to curtail their liberties or which would in effect criticize their mode of life and their desires. Many of them have maintained that they have no judgments to make concerning the Church and the Christians in America because they have not come into touch with them, partly because of the neglect of the Church in seeking them out, and partly because of their indifference to everything which pertains to religion. Many of them, however, are interested in it from a philosophical viewpoint and have studied the different religions of the world. Some are ardent Roman Catholics, following the footsteps of their fathers, but the great majority are agnostic, atheistic, and materialistic in their religious thinking.

Filipino Students

The peculiar position of Filipino students in the United States is at once apparent. They have come in rapidly increasing numbers because of American occupation of the islands, the American system of education under which they have been brought up, and the hope of early independence. The religious background of these students is almost wholly Catholic and perhaps ninety per cent. of them would declare a Catholic allegiance. The remainder are classified as Protestants and come chiefly from mission schools. The suspicion of Catholics is not nearly so strong as among the Latin Americans, chiefly because of the waning prestige of the Church in the Islands during recent years and also because of the American principle of religious toleration to which they have been accustomed. A considerable percentage say that they are favorable to a reformed Catholic Church. So liberal are these men that they have often spoken with excellent results in Protestant churches, usually with as much satisfaction to themselves as to their audiences. As one

correspondent says: "The Filipinos are quite disposed to improve all opportunities open to them for social or educational advancement, without regard to confessional relations." This broadmindedness of the Filipino student is of a piece with his willingness, rather his desire, to fraternize with the American in all things. The attitude on the matter of independence, while overwhelmingly nationalistic, is for the most part fair and tolerant. So this student has, in a rather unexpected manner, been agreeable to exposing himself to alien religious influences. Where he has been in touch with religious agencies he has generally become more tolerant. The case may be cited of an exceedingly able government student of the liberal Catholic type who kept in close contact with the Friendly Relations Committee and was frequently invited for church addresses. This man developed a very fruitful friendship with numerous Protestant religious leaders and would acknowledge the great benefits he received from these contacts. Nevertheless, he did not move under false colors, but always declared frankly on occasion that he was a Catholic. Several times Catholic students have been brought into foreign students' Christian leaders' retreats, and always with happy results. The exchange of experience and opinion on fundamental matters of faith and life-purpose has revealed the unity beneath all superficial differences. At the conclusion of one of these conferences a bright and open-hearted young Filipino rose and said that for the first time in his life he realized that Catholic and Protestant students could work together for the Kingdom of God,—provided they both had the spirit of brotherly love and the passion for central values that had been displayed in that conference. Happily, there is little if any division among the students themselves on religious lines. The remarkable national consciousness binds them all together as Filipinos. We have heard two students—one a Protestant and the other a liberal Catholic—give an interesting educational program on the Islands before a church audience.

It must not be assumed from the foregoing accounts that this body of students have drifted entirely away from the ecclesiastical traditions of the Church of their fathers. Notwithstanding handicaps of political differences, religious heritage, and the prejudice he encounters, it can be said of the Filipino student that he has borne himself exceedingly well and has responded to the approach of those who are sincerely interested in his spiritual well-being. The most tragic losses have been among those submerged groups that have wandered into the byways of the large cities or the ranches of the Pacific Coast and canneries of the Northwest, away from any who might shepherd them.

The following quotations represent the general attitude of the Filipinos

toward the Church and Christian people in America, both favorable and unfavorable:

"Christianity is the foundation of American civilization"; "Churches in America well organized"; "Christians are sympathetic and helpful."

"Too many denominations"; "Too much conventionalism and hypocrisy in the Church"; "Church is not up to the standard"; "Few real Christians"; Christians preach race equality but do not practise it"; "Christians are superficial"; "Many who pretend to be Christians are little short of criminals"; "Indifferent and cold to strangers."

Christian Teaching Most Needed in Philippines. To this question there is almost a unanimity that "practical Christianity" is the greatest need of the people in the Philippines. One who is familiar with the Roman Catholic Church in the Philippines cannot help but be convinced by this statement. For centuries the Christian religion as introduced to the Islanders has been more static than dynamic; it has been more a form than a guiding influence in the daily lives of the people. Other answers are as follows: Christian education, the Golden Rule, personal character and social righteousness, love and justice, universal love, service, and rational knowledge of the Bible.

Korean Students

A group that merit attention far out of numerical proportion are the Koreans. Having no independent national government and no financial resources, and unable in many instances in the past to hold free communication with their people at home, the Korean students have wandered over the country unobserved except by the few persons who have had some special interest in them. All of them record themselves as Christians, but many have not been living up to their Christian obligations. This may well be understood in the light of their position, their penury, and friendlessness. It is amazing that so many have kept their faith in God and their fellowmen. There are two reasons why so many have been out of touch with the Church and any religious activities. The first is that almost without exception they work hard and for long hours, and have neither time nor strength left to give to other interests. The second is the fact that their presence is so little known, and that their excessive reticence keeps them frequently from the attention of those who would gladly befriend them. The total effect of their stay here has been to remove many of them from the vitalizing currents of Christian life and to stunt their personal growth; but nothing has been able to stifle their Christian hope, and it may be assumed, as it has so often been demonstrated, that a friendlier environment and more opportunity for spiritual culture will rekindle the ardor for which their nation is celebrated. Surely,

no foreign student has a more appealing claim to our spiritual sympathy and brotherly love than this lonely one who moves in and out among us in a heroic struggle to make the most of himself for Korea. It may be apposite to this present topic to say that during the last two years a radical change has come over the Korean student body in their outlook upon the future. They have lost none of their passion for independence, but they have concluded in common with their most trusted leaders at home that their best argument to the world will be furnished in an adequately trained leadership of the new generation, and these young men are bending themselves to this task of preparation. The temper of the students is, therefore, not less nationalistic but less belligerent; and this is a favorable condition in the view of those who are concerned for their highest spiritual welfare.

Russian Students

The newest major student group now in the United States is that of the Russians, who bring to us an entirely new set of problems. These students are found mainly in two geographical sections—on the Atlantic and Pacific coasts. The best analysis of the facts and their significance from the religious point of view is taken from a statement by Mr. Alexis R. Wiren, Russian Secretary of the Friendly Relations Committee:

The very first group of Russian students consisted chiefly of those who were sent to the United States by the Russian Government, at the beginning of the War, as inspectors of war-materials ordered for Russia. Immediately following the War, a constantly increasing number appeared in the United States. The major part of these students are on the Eastern coast. Later, a considerable number of refugee students arrived from different European countries and with the beginning of 1921 large groups totaling more than five hundred have come from Siberia, where they were temporarily assembled from various parts of Russia. These students are in three large groups on the Pacific Coast—San Francisco, Seattle, and Los Angeles, with smaller numbers at other places.

The majority of these students participated in the World War as officers but were students prior to that time. Some were too young for this. They came to the United States in the hope that they might obtain their education and some day return to Russia, to participate in the future reconstruction. Almost all of them are taking one or another form of applied science or professional studies, chiefly engineering.

Since the students originally come from various parts of Russia you can find among Russian students in the United States representatives of many different racial groups, White Russians, Little Russians, with Caucasian, Armenian, Polish, Siberian, and other ancestors. Students that have come during the recent years are in the great majority Christians, chiefly belonging to the Russian Greek Orthodox Church with a small number of Protestants and Catholics. The remainder are Hebrews.

The trials of recent years together with the experience of the Great War and of civil wars have shaken the belief of most of these students. Their belief both in God and in good seems to be in a state of suspension. They had to go through unspeakable hardships when no one was willing to help them and they have seen many cases where the best people have suffered loss of both property and life. All that has been done to destroy the home and religion in Russia has also had its effect and now these people are at the crossroads.

On account of the mysticism which has so large a place in the Russian Church, you will find many of these students afraid that people belonging to other denominations are trying to make them change their religion.

There are more than one hundred Russian Greek Orthodox parishes in the United States and at some places the priests have taken direct interest in students, trying to help them in every possible way.

Many of these students have no friends and have lost many or all of the members of their families. Most of the students used to belong to the highest class of Russian people, from the point of view of intellectual development. Here they are often deprived of the company of similar people. They are eager to have somebody who will take an interest in them. They are very much in need of a friend. Unfortunately, it is not always easy for a foreign student, particularly if he does not speak good English and is doing heavy work, to find friends.

It goes without saying that every man who wants to advance learns how to work. Those who have the desire to go ahead soon learn to make the best use of every opportunity. If a student is fortunate enough to meet and work with men who follow "the Golden Rule" his impressions are good; if not, he thinks that America is the country of the dollar and that the "dollar" is the master of everything. Fortunately, the number of men in the second group is small.

There are certain phases of American life that can hardly be understood by a Russian, at least during the first years of his life in the United States. He is unable to reconcile the apparent political and commercial dishonesty and moral laxity with what he has seen and heard of America's achievements in democratic government, economic prosperity, and social and moral ideals. Notwithstanding this he finds here an excellent opportunity to observe applied Christianity.

What effect life in America will have on Russian students will have to be judged by the future. It can be, however, expected with a great deal of certainty that the experience which they get here will help to prepare them for the future Russian reconstruction, for which they will be fitted, not only by education but by good-will and desire for individual and universal justice.

Students from Europe and the British Empire

No extensive treatment is offered here regarding minor groups, since those coming from Europe, from South Africa, and outlying parts of the British Empire are products of Christian environment and are most of them professed Christians. In most cases, their religious problems and our approach to them are not so complicated by differences of color, language,

and culture. The Swiss or Rumanian or Greek or Boer, who is assimilated readily into American social circles, usually presents no special problem to the Church or any who may desire to identify him with religious activities.

Students from the Near East

Students from Near Eastern lands are in a somewhat different class because of color, language, and Asiatic admixtures. The following statement is made by Mr. K. P. Damlamian, formerly a student and now a secretary of the Intercollegiate Cosmopolitan Club of New York City:

The religious faith of Christian students from the Near East is usually not strengthened in consequence of residence in America. There seem to be two reasons for this failure. The first of these is that the Near Eastern students are faced with such financial difficulties that they have to devote all their spare time, very often including Sundays, to outside work in order to earn enough to pay their school expenses. I know cases where the student actually has no time to go to church or attend any religious or social meetings. Consequently his interest in religion and Christian matters is dying out. This can be taken as a general rule among the Near Eastern students.

Then, too, there is a process of reaction: the Near Eastern student is brought up in a strictly old-fashioned orthodox or extremely conservative religious atmosphere. Here in America, especially in the large American universities, he finds either very little religion or no religion at all, and what he meets with in the Christian Church is so democratic and liberal that the student finds himself at a loss. Reaction follows and he loses his Christian faith.

That they are not drawn closer to Christianity seems to be a fact. At this moment I am thinking of a Persian and a Turkish student. The former when he first came was a converted Mohammedan and very sympathetic toward Christianity. Now I know he believes principally in international brotherhood; he has certainly gone one step backward and he does not want to be called a Christian. The other student is a Turk. He came to this country as a converted Mohammedan and entered one of the best theological seminaries in this country, which has a most representative Christian atmosphere. He finished the seminary course last May. He is now less a Christian than he was three years ago. He does not want to be baptized, does not want to join a church. In fact at the bottom of his heart, I think he desires to go back to his old religion or not have any special religion while for expediency styling himself a Mohammedan. I cannot very well discover the reasons for such cases. Both these men had the best Christian hospitality, kindness, and friendship that America could offer. They have great respect for American Christians but that has not made them come closer to Christianity. I think the lack of interest in religion among the American students and political conditions in the Near East can be counted as reasons in addition to the two points mentioned. The student from the Near East, like other students, is taking a keen interest in world-problems, especially in the political problems of the Near East. The war years had more or less

shattered the religious and moral standards of our young people, and now unjust solution of matters that caused much sacrifice is making the student hopeless, careless, uninterested, and even sometimes antagonistic to religious matters. This seems to me the dominant condition that is at present affecting the faith and morals of the Near Eastern student.

The fact cannot be ignored that there is among foreign students in the United States a rising tide of criticism of the whole Christian movement. This attitude is almost as pronounced among Christians as among non-Christian students. Much of it is due to inadequate knowledge of the policies and achievements of the Church at home and abroad; but, when allowance is made for this, there remains a serious situation.

Attitude toward Foreign Missionary Work

Judgment of missionary workers is often severe. Much warm appreciation is expressed for the devotion and service of missionaries, but this is often restricted to certain forms of work—especially medical and educational. Many give credit for the pioneer service of missions, but desire the missions now to yield place entirely to the native leadership. Indian students are the most harsh, often indulging in bitter denunciation. The Chinese are more judicial, not having the intense spiritual consciousness or the zeal to preserve the native faiths that the Indian has. Koreans are almost wholly commendatory, seldom offering any complaint. The majority of Japanese make no comment, because they have had little or no contact with missions, or are restrained from unfavorable expressions. South Americans and other Latins, being of Catholic faith or origin, usually are not friendly to Protestant enterprise, though some express approbation of the educational work. Filipinos, though most of them have a Catholic heritage, are quite moderate in their views, and advance many of their criticisms on political rather than religious grounds.

Assuredly it is no small matter that much dissatisfaction with Christian Missions is to be found among these young men who are so soon to be living in the same lands with our missionaries. There is a need of more opportunities for conference with mission-board representatives, furloughed missionaries, Christian Association Secretaries, and other workers among foreign students to consider these problems and to adopt a consistent policy with reference to them. The least that can be done is to lead these students while in America to an appreciation of the most Christian elements in our national life and a better understanding of the most progressive policies and programs of mission boards, to the end that when they return to their own lands they may be able to help their fellow countrymen into a truer comprehension of the values and realities involved.

ORGANIZED EFFORTS ON BEHALF OF FOREIGN STUDENTS

Chapter VIII

ORGANIZED EFFORTS ON BEHALF OF FOREIGN STUDENTS

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General Summary of Organizations at Work in the Service of Foreign Students in America and Other Lands

By Henry H. King

The subject of organized efforts in behalf of foreign students is so extensive in its scope that it can be treated here only in the barest outline.

International or World-wide Organizations.—Before turning our attention to the outstanding agencies working in the different lands in behalf of foreign students resident there, we may well examine briefly the few outstanding international or world-wide organizations that fall within the scope of this inquiry.

One of the most important of the international organizations working for foreign students is the World's Student Christian Federation. Founded at Vadstena, Sweden, in 1895, it has from an early period in its existence paid special heed to the problems and needs of foreign students, treating the subject in the annual reports and giving it a place in the Federation Conference programs. The former General Secretary and present chairman, Dr. John R. Mott, devoted in his report at the Beatenberg Conference, July, 1920, an interesting section to "Student Migrations and the Federation."[1] At the same conference a really new departure was made by the Federation in its resolution to enter on a large scale into a plan of relief of the needy students of Europe. The result of this resolution has been the European Student Relief[2] of the World's Student Christian Federation, with headquarters at Geneva, Switzerland, which in 1920-23 assembled and disbursed contributions in cash, food, and clothing to the total

[1] Mott, John R., "The World's Student Christian Federation: Origin, Achievements, Forecast." New York. World's Student Christian Federation, 1920.

[2] "Report on European Student Relief, 1920-1923." 16 Boulevard des Philosophes, Geneva, Switzerland. World's Student Christian Federation, 1923.

amount of Swiss francs 7,450,688. The funds and relief supplied were contributed from thirty-six countries, and the lands in which they were applied were: Asia Minor, Austria, Bulgaria, Czecho-Slovakia, Esthonia, France (foreign students), Germany, Poland, Roumania, Russia, Switzerland (foreign students), and Turkey. Besides the lands specially indicated, others also have doubtless great numbers of foreign students who were helped by the Student Relief Fund. In Germany, for instance, some 250 Russian students were included in the relief work. The European Student Relief is still functioning actively, with increasing emphasis upon student self-help enterprises as contrasted with the type of relief of which the needy student is the passive recipient. Besides this specific undertaking to relieve the suffering into which many thousands of students, at home and abroad, have been thrown in consequence of the War, the Federation has always promoted in general ways activities in behalf of foreign students. These activities have frequently been carried out by the national student unions, or by local student associations. These national and local organizations are in many instances, as in the United States, China, and Japan, branches of the organization of the Young Men's Christian Association and of the Young Women's Christian Association, which institutions have thus worked also on a world-wide scale for the promotion of foreign-student welfare.

A recently formed international organization of very great significance is the "Pax Romana," a federation of national Catholic student unions. It issues a monthly periodical called also by the name *Pax Romana.*

A highly interesting organization of a more specialized type is the World's Chinese Students' Federation, founded July 1, 1905, with headquarters at Shanghai. This organization was for many years represented by a monthly, *The World's Chinese Students' Journal.* It now issues occasional publications and an annual. Its headquarters are at 51 Bubbling Well Road, Shanghai.

The Union of Russian Student Emigration Organizations is an institution which has grown out of the present exile of so many Russian students from their fatherland. The Union has been reported to have branches in Czecho-Slovakia, Turkey, Germany, Bulgaria, France, Yugoslavia, Poland, Esthonia, Egypt, Greece, Cyprus, Roumania, Corsica, Latvia, Italy, and England, with a total membership of 8,000. So far as distribution is concerned, it is interesting to note that the largest number of members in any one country has been stated to be in Czecho-Slovakia, where there have been at one time as many as 1,554, the second largest in Germany, the four branches in which land have represented a total of 1,355 members. Turkey seems to be third on the list with 1,100, Yugoslavia fourth with

825, and Bulgaria fifth with 723. This Union is represented by a monthly organ, *The Student,* published in Russian at Prague II, Kateřinská 40, Czecho-Slovakia.

The Corda Fratres is another organization that has rendered very great service to foreign students the world over as well as to the conscious promotion of international friendship. Its foundation occurred November 24, 1898, when Dr. Efisio Giglio Tos expounded before an assembly of students he had called in the Roman Forum for the purpose, his doctrine, "Our hearts are and must be brothers," and the projected organization he based upon it. This organization was greatly augmented when at the Hague Congress in 1909 it was joined by the Association of Cosmopolitan Clubs, a body which is said to have at the present time over twenty thousand members. The first Cosmopolitan Club was founded at Madison, Wisconsin, in 1903.[3] A recent development of a similar organization is the Intercollegiate Cosmopolitan Club of New York City with 1,020 active members from sixty-five countries; and a building just completed at a cost of over two and a half million dollars, containing a dormitory for women with 125 rooms, a dormitory for men with 400 rooms, and extensive up-to-date equipment for social and gymnastic purposes.

All manner of international student organizations are interesting from the standpoint of the present study, for such organizations are almost sure as they develop to facilitate student migration in some way and to effect some improvement in foreign-student conditions of life in the lands involved. Student internationalism in Europe seems to have had its beginnings in Scandinavia. The first international student conference was held in 1842 in Lund, and was attended by Danish, Swedish, and Norwegian students. It was followed in 1843 by a similar gathering in Upsala, and in 1845 by a third in Copenhagen. A much more modern instance of a student gathering embracing a small group of nations was the Student Conference of the Baltic States,[4] held in Dorpat, April 10-11, 1923. In Germany[5] a student committee was formed, in Breslau, in 1848, which called together at that place an international student congress, followed by others at much later dates: Brussels, 1884; Bologna, 1888; Montpellier, 1890; Lausanne, 1891; Madrid, 1892. A recent gathering of a like character was the International Congress of Students held in Mexico City, September 20 to October 7, 1921, in commemoration of the hundredth

[3] Lips, Dr. Julius Ernst, "Die internationale Studentenbewegung nach dem Kriege." Leipzig, 1921, p. 7.

[4] See "Die Studentenkonferenz der baltischen Staaten in Dorpat." *Hochschule und Ausland,* May-June, 1923, pp. 369-377.

[5] Lips, Dr. Julius Ernst, "Die internationale Studentenbewegung nach dem Kriege." Leipzig, 1921, p. 1.

anniversary of the University of Mexico.[6] In 1919 there was formed in Strasbourg a federation of the general national student organizations of Europe, called the "Confédération Internationale des Etudiants."

What are called Student and Correspondence Bureaus [7] entered a new phase of international contact in their first international congress, held in Prague in the spring of 1921. The type of organization included was that represented by the American University Union in Europe, the Institute of International Education, the "Cercle International des Etudiants," the Universities Bureau of the British Empire, the "Danske Studerendes Internationale Komité," with its extensive organization in other lands, and the "Deutsches Korrespondenz-büro für ausländische Universitäts- und Studenten-Angelegenheiten" [8] (German Correspondence Bureau for Foreign University and Student Matters), with headquarters in Leipzig, and like organizations in Holland, Italy, Norway, Scotland, Switzerland, Spain, and Czecho-Slovakia. The lands represented at the conference were Denmark, Germany, England, Holland, Norway, Scotland, Switzerland, Czecho-Slovakia, and Austria. Translation of a few passages of Dr. Lips's account of the conference [9] will give a fair idea of the work to which the "correspondence bureaus" are devoting their energies:

For student exchange, two points were to be differentiated: vacation courses and sojourn for purposes of health and recreation.

In order to reduce costs to a minimum, all Bureaus are charged to secure lists of families who will receive foreign students for a shorter or longer period, either for study or for relaxation, on a basis of mutual exchange, (if the family itself, for example, has sons who are students) free of charge, or at a very moderate rate.

For a sojourn of longer duration the so-called bond system has proved helpful. It is operated on the following basis: students wishing to study abroad place their room and funds at the disposal of their Bureau through bonds, and receive in return bonds entitling them to room and funds from the students of the land in which they wish to continue their studies. This arrangement makes, to be sure, a heavy demand upon the idealism of students in the lands which enjoy favorable rates of exchange; yet on closer examination one perceives that the transaction has great advantages to both parties to it.

There follows a narrative of practical measures taken by the student organizations to obtain reductions for students going abroad to study, in

[6] See Diez, R., "International Congress of Students Meeting, 1921, Mexico City," *Bulletin of the Pan-American Union*, December, 1921; and also "Die Internationale Studentenkongress in Mexiko," *Hochschule und Ausland*, pp. 13-17. Volume I, No. 1, August, 1922.

[7] Lips, Dr. Julius Ernst, "Die internationale Studentenbewegung nach dem Kriege." Leipzig, 1921, p. 85.

[8] Now combined with the Auslandsamt der Deutschen Studentenschaft.

[9] Lips, Dr. Julius Ernst, "Die internationale Studentenbewegung nach dem Kriege." Leipzig, 1921, p. 101.

the cost of passes, of visés, etc., and to organize and perfect a system of international book-exchange.[10]

Possibly the youngest international student organization of a general character now in existence is the Federación Internacional de Estudiantes, the initial steps in the formation of which were taken at the Mexico City international student conference on October 7, 1921.

Another new-born international organization whose aims bring it within the purview of this study is The World Federation of Education Associations, organized at San Francisco, California, in July, 1923, "to secure international coöperation in educational enterprises, to foster the dissemination of information concerning education in all its forms among nations and peoples, to cultivate international good-will, and to promote the interests of peace throughout the world." This Federation has recently issued invitations to a biennial meeting to be held at Edinburgh, Scotland, July 20-28, 1925.

In addition to the student or academic agencies just enumerated, and before we turn our attention from the theme of international or world-wide agencies, mention should be made of the League of Nations, with special reference to the services rendered by that body to Russian students in exile, in Czecho-Slovakia and elsewhere.

The United States. The first grouping of these organizations to attract our attention is that of agencies created for general personal helpfulness to foreign students. In the front rank among such agencies are the Committees on Friendly Relations among Foreign Students, of the Young Men's Christian Association and of the Young Women's Christian Association. The former, which has now been in existence for more than a decade, frequently publishes directories of foreign students, organizes special conferences in behalf of foreign students, and for the purpose of rendering the largest possible assistance, employs secretaries for the Chinese, the Japanese, the Koreans, the Latin-Americans, the Filipinos, and the Russians. The corresponding organization of the Young Women's Christian Association, though of more recent origin, has developed an extensive work, maintaining service centers and foyers in New York, Chicago, and Berkeley, in connection with each of which resident and traveling secretaries are employed. In more or less organic relation to each of these committees are units of foreign students. Mention is made of such organizations among foreign women students as the Chinese Episcopal Unit, the Chinese Educational Club, and the Icelandic Group. Among the foreign students, also, the Chinese, the Japanese, and the Russians have

[10] For an interesting account of the second annual conference of these national student bureaus, see "Die Leipziger internationale Studentenkonferenz, 8-10 April, 1922," pp. 2-10. *Hochschule und Ausland,* August, 1922.

their respective Students' Christian Associations, the Filipinos their "Student Movement," the Indian students their Christian Union, and the Koreans a Federation. The other groups through which the Committee on Friendly Relations of the Young Men's Christian Association is rendering its assistance to foreign students are unorganized.

The scope for constructive work that is afforded by these foreign-student organizations may be illustrated by the following extract from the report of the twenty-one Russian students who attended the Young Men's Christian Association student summer conference at Silver Bay in 1922 as representatives of the Russian Students' Christian Association:

SUGGESTIONS PROPOSED FOR FUTURE ACTIVITIES OF THE R.S.C.A.

1. To bring Russian students together

a. All Russian students to become members of the R.S.C.A.
b. In towns where there are several Russian students, they should have meetings at least once a month, unofficial in character, for the purpose of exchanging thoughts and information.
c. All students should send material of general interest to the office of the R.S.C.A. and to other groups.

2. To obtain friends among Americans and other foreigners

a. Try to meet as many Americans and other foreigners of importance as possible, particularly in your own line. Help others to do so.
b. Establish and participate in organizations similar to the "World Agricultural Society" to which many students belong.
c. Enter American professional societies.

3. To prepare for future work in Russia

a. Get groups of students in the same line into a more intimate knowledge of one another and of their work.
b. Study the question of the adaptation of American methods in Russia.
c. Receive and read Russian professional books.
d. Seek contact with Russian engineering and other professional societies in America and elsewhere.

4. Publications

a. Establish a magazine of the R.S.C.A.
b. Establish a permanent contact with magazines edited by Russian students in other countries.
c. Urge Russian students to write professional articles and seek to have them published in American magazines.
d. Summarize in a book the impressions of Russian students regarding American life, customs, methods, education, etc.

Aid to Emigrants in the United States

It was resolved that religious and educational work be carried on among Russian emigrants in the United States, by Russian students, and in the name of the Russian Students' Christian Association.

Important periodicals issued by or in behalf of foreign students in the United States that may be mentioned here are: *The Japanese Student Bulletin, The C. S. C. A. Fellowship Notes, El Estudiante Latino-Americano* (bilingual, containing articles in either Spanish or Portuguese), *The Filipino Student Bulletin, The Hindustan Student, The Chinese Student Monthly,* and *The Korean Student Bulletin.*

The National Catholic Welfare Council has through its Bureau of Education issued a bulletin listing opportunities for foreign students at Catholic colleges and universities in the United States.[11] As the Director, Dr. A. C. Monahan, explains in the preface, this Bulletin has been prepared with a view to distribution in the Philippine Islands, Porto Rico, Mexico, and other countries of Central and South America from which numbers of Catholic young men and women migrate yearly to the United States for higher education.

The Section of Education of the Pan-American Union assists in many ways students from Latin-American lands enrolled in the colleges and schools of the United States. Among other acts of helpfulness, it has issued in Spanish a bulletin listing colleges and universities here that offer free instruction to Latin-American students. It issues also a similar list of normal schools which offer special assistance to Latin-American students through the mediation of the Pan-American Union. These lists show fifty-nine colleges or universities offering scholarships, seven of which are said to cover more than free tuition; and twelve normal schools giving scholarship assistance.[12]

Particular interest in Mexican students has been manifested. In 1917, for instance, the Peace Committee of the Philadelphia Yearly Meeting of Friends addressed over five hundred colleges and universities requesting special grants for these students. In 1920 Mr. Will A. Peairs, Vice-President of the Chamberlain Medicine Company, Des Moines, Iowa, in conjunction with the American Chamber of Commerce in Mexico, initiated an effort resulting in the formation of the Mexican-American Scholarships Foundation. As this book goes to press it is reported that a group of American capitalists, headed by Colonel Henry Dickinson Lindsley, former Mayor of Dallas, Texas, have agreed to finance scholarships to the number of about twenty each year to enable deserving Mexican students to carry on their studies in the leading colleges and universities of the United States.

The Association of American Colleges is another organization that has

[11] "Opportunities for Foreign Students at Catholic Colleges and Universities in the United States." Washington. National Catholic Welfare Council, Bureau of Education, 1921. Bulletin No. 2.

[12] See also Brainerd, H. L., "Latin-American Students, the Nation's Guests." *Bulletin of the Pan-American Union,* April, 1921.

taken a deep interest in foreign-student life in this country. Its most characteristic contribution has been, perhaps, the organization and development of scholarships for French women students. Another like agency is the American Council on Education. This organization offered to disabled French soldiers during the five-month period, July-December, 1918, twenty scholarships; and during the entire year 1918-19, thirty-eight French soldiers came to the United States under these auspices.[13] Early in April, 1920, the Association of American Colleges turned over to the American Council of Education the administration of the Franco-American scholarship exchanges,[14] to be carried on by it in conjunction, of course, with the United States Bureau of Education and the representatives of the French Ministry of Education.

There are numerous organizations of foreign students in the United States, formed within the various national groups for purposes of mutual protection and helpfulness. Certain of these have been mentioned already. Attention might well be directed also to the large number of local Latin-American student clubs, a partial but extensive list of which has been prepared by the Pan-American Union; to the Brazilian Students' Association, the Indian Students' Christian Union, the Chinese Students' Alliance, the Hindustani Student Association, the Armenian Student Association, and the Filipino Student clubs. The Russian students here are assisted by means of their organization already mentioned, and also through a loan fund in charge of Mr. Alexis R. Wiren, a graduate of the Massachusetts Institute of Technology, serving the Committee on Friendly Relations of the Young Men's Christian Association as secretary for Russian Students. Siam is an instance of a nation whose Government maintains in this country a representative to care for the interests of its nationals in academic residence here. The Office National des Universités Françaises also has a most able and active representative in New York City in the person of M. Champenois. This office is the American headquarters of an interesting organization, active both in the United States and in France, known as "The Association of Former and Present Franco-American Scholars." This organization, which numbers over ninety members for the Paris region alone, is more widely distributed in the United States, where a bulletin aiming to keep them in touch has been started, the first number appearing in March, 1922, under the name of *Bulletin of the Association of Former and Present Franco-American Scholars.* The Chin-

[13] Kelly, Robert L., "International Educational Relations." *Bulletin,* Association of American Colleges, March, 1920.

[14] Report of Committee on Franco-American Exchange of Fellowships, S. P. Capen, Chairman. *The Educational Record,* Washington, D. C., October, 1920, Vol. 1, No. 4.

ese Government maintains two educational commissioners to supervise the work of Chinese students in this country.

It is manifestly futile to seek to list here all the agencies in the country which interest themselves in one way or another in the general welfare of foreign students in academic residence in the United States. Various churches and mission boards, occasional foreign governmental agencies, and such an organization, for instance, as the General Education Board, established by John D. Rockefeller, with a view to "the promotion of education in the United States of America without distinction of race, sex, or creed," perhaps typify much organized effort in behalf of foreign students which receives no direct mention in this summary.

Besides these organizations which devote their efforts to general assistance of foreign students, there are others which render important assistance by means of information or study of scientific problems, such as the fixing of standards by which may be determined the amount of credit to be given for academic work done in other countries. The American Council of Education, which has a standing committee on International Educational Relations, is typical of the organizations working through special committees upon this latter task, in which the Pan-American Union, the American Association of University Professors, the United States Bureau of Education, and other agencies also coöperate.

The Institute of International Education is rendering a particularly distinctive and helpful service, giving purposefulness and efficiency to student migrations to and from the United States. Founded in 1919, it has issued some twenty bulletins, the nature of which may be indicated by titles, taken at random, such as "Fellowships and Scholarships Offered to American Students for Study in Foreign Countries and to Foreign Students for Study in the United States," "Guide Book for Foreign Students in the United States," and "Notes and News on International Educational Affairs." It has also been issued in syllabus form, for International Relations Clubs, fourteen or more outlines dealing with outstanding developments and issues in international relationships.

Mainly because of the efforts of the Institute of International Education exchange scholarships have been arranged in consequence of which French, Germans, and Czecho-Slovakians in unusual numbers have been reported as resident at the colleges and universities of the United States in the academic year 1924-25.

Another important American agency working for the facilitation of international student exchange is the American University Union. This organization maintains in London, Paris, and Rome offices devoted to the interests of American students in England, France, and Italy. It is the

purpose of the Union to assist such students and to promote their progress in every way.[15]

France. In France as in the United States solicitude with regard to foreign students has been felt for a number of years. In most of the provincial universities, as well as at the Sorbonne, "Comités de Patronage" have been developed to minister to the welfare of the various national groups of foreign students. Such organizations are the Franco-Slavic, the Franco-Russian, the Franco-Scandinavian, and the Franco-Roumanian, the society for Argentine students, and the English Debating Club; and before the War there were special "Comités de Patronage" for Ottoman and for Hungarian students.[16]

But passing mention need be given in this connection to the "Rapprochement Universitaire," an international organization for social intercourse among university professors and leading thinkers of France and other lands, rather than a student matter in the usual sense of the term.

The French Student Christian Movement is one of the most aggressive organizations, perhaps, for the general well-being of foreign students in France. It employs a national Foreign-Student Secretary and maintains in Paris a Women-Students' International Foyer, the club connected with which has had as many as four hundred members, half of them French, and the other half representing twenty-three different nationalities.

The Franco-American Fellowship Exchange is the foreign-student institution of France of most immediate interest to the United States. Twenty-seven American girls have recently been appointed to study in France under the terms of it. The French universities have coöperated fully and offered a number of new fellowships and scholarships to American students.

In addition to their individual efforts to attract foreign students to France, the French universities have the organization known as the "Office National des Universités et Ecoles Françaises," founded in 1894, "to make known outside France the nature of French instruction and especially advanced instruction given in the universities and special schools." [17]

A like organization, with a more restricted field of operation, is the "Groupement des Universités et Grandes Ecoles de France pour Rapports avec l'Amérique Latine," [18] which exists to keep alive racial and intellectual

[15] Lips, Dr. Julius Ernst, "Die internationale Studentenbewegung nach dem Kriege." Leipzig, 1921, esp. pp. 86-87.

[16] Houllevigue, L., "Les Etudiants Etrangers dans nos Universités." *Revue de Paris*, May 15, 1917.

[17] Houllevigue, L., "Les Etudiants Etrangers dans nos Universités." *Revue de Paris*, May 15, 1917. See also handbook issued by the Office National: "Les Universités et les Ecoles Françaises, Enseignement Supérieur, Enseignements Techniques, Renseignements Généraux." Paris. Office National des Universités et Ecoles Françaises, 1914.

[18] United States Bureau of Education, Report 1914, pp. 670-671.

sympathies between France and the Latin-American countries, and to promote intellectual relations with the lands of South and Central America. It is maintained under university auspices, with government aid, and its means of action are exchange professors, publications, and a permanent office in Paris provided with a library of works on Latin-American affairs. It issues a manual in Spanish containing information regarding study in France. Copies of this publication are distributed freely in Latin America. Mention should be made also of the "Bureau des Renseignements Scientifiques à la Sorbonne," and its handbook entitled: "Livret de l'étudiant, Université de Paris." Exchange of university professors of France and those of Latin-America has been arranged since 1912. In the case of France and Brazil a "Course of Brazilian Studies," a series of lectures given at the Sorbonne by a Brazilian professor, has been offered in exchange for similar lectures in Rio de Janeiro and São Paulo by professors from France.

Special organizations which may be mentioned in this connection are the Chinese Students' Christian Association with headquarters at 11 Rue Jean de Beauvais, Paris; and the Association of Former and Present Franco-American Scholars, whose organization in France is very flourishing. Membership is limited to men and women of France or America who have in the past studied on scholarship or on fellowship, in America or France, respectively.

Great Britain. The Student Christian Movement of Great Britain and Ireland appears to be one of the most important of the constructive agencies working in behalf of foreign students resident in Great Britain and Ireland. Three secretaries devote their full time to the foreign-student work. In the membership of the Student Movement House, 32 Russell Square, London, are representatives of "forty-four different races." In this house are held the meetings of the Chinese Students' Christian Union, an organization which includes in its activities the maintenance of a bi-monthly paper, *Ch'uen Tao,* and the holding of a summer conference for Chinese students; the West Indian Students' Christian Union; and the West African Students' Christian Union, autonomous bodies with which the British Student Christian Movement coöperates closely. Other organizations with which the British Student Movement coöperates in the work for foreign students are: the International Federation of University Women, the International Students' Bureau, East and West Societies in various college centers, and national bureaus and organizations, such as the Anglo-Danish Bureau, the Anglo-French Bureau, the World's Committee of the Young Men's Christian Association and the World's Young Women's Christian Association; besides various consulates which are coming year by year into an increasing appreciation of the service rendered their nationals in academic residence

in England by the British Student Movement; the Indian Students' Union and Hostel, maintained at Keppel Street, London, W.C. 1, by the Indian National Council of Y.M.C.A.'s of India and Ceylon;[19] and boarding houses for British and Foreign students operated under the auspices of the Young Men's Christian Association.

Russia. Russia may best be represented in this connection by its Union of Russian Students in Foreign Lands known by the title of "ORESO." An interesting account of this organization is given in *Hochschule und Ausland,* May-June, 1923, pp. 377-386.

Switzerland. Ministrations to the foreign students of Switzerland during the War and the period immediately following had many particularly interesting aspects. One of the most significant of these was the introduction into Switzerland, and by that port of entry, so to speak, into Europe, of the quite American idea of student self-help, of "working one's way" through the university. An American woman, Miss Elizabeth M. Clark, then a representative in Switzerland of the World's Student Christian Federation, was the pioneer of the movement, about which she tells most interestingly in *The Student World,* July, 1919.[20] The entrenched conservatism of European students with reference to this innovation was very difficult to overcome. By the time the article was written, however, occupation had been found for students in Zürich, Bâle, Neuchâtel, and Fribourg, and work was gradually coming to be accepted as an honorable substitute for the existing alternatives of starvation or suicide. The establishment of coöperative kitchens, student restaurants, information bureaus, and foyers in which all the work of administration and upkeep is done by students, followed in the train of this innovation, which is now a recognized part of the Student Movement program in Austria, Germany, Czecho-Slovakia, and other lands, as well as in Switzerland.

The work of the Swiss Student Christian Movement in behalf of foreign students really began in 1906.[21] This beginning was due to private initiative, and took the form of discussion meetings, held in a popular restaurant. In 1908, the Lausanne Association organized a very successful Christmas tree meeting attended by over two hundred foreigners. In 1909, as a result of the emphasis placed upon the needs of foreign students at the Oxford Conference of the World's Student Christian Federation, the Swiss Movement began its organized efforts in their behalf. In 1910 Miss Elizabeth Clark, aided by Miss Grant, started at Geneva the first foyer for

[19] See for details of this work *The Indus*, organ of the undertaking published since May, 1921.

[20] See also Clark, Elizabeth M., "Student Self-Help in Switzerland, a Venture of Faith." *The Student World*, January, 1921.

[21] Rougemont, F. de, "Work Among Foreign Students in Switzerland." *The Student World,* July, 1914.

women students. This was followed by others, and by the introduction also of foyers for men. Conferences for foreign students are also held.

During the War the Swiss Student Movement concerned itself with such matters as the provision of lodgings, food, clothes, and employment for foreign students.[22] In this relief work the universities and consulates coöperated actively, organizing, for instance, the distribution of soap to needy foreign students. The Town Council of Berne offered sleeping accommodations for a number of weeks to fifty students, most of them Russian or Polish.

Space does not permit even an outline enumeration of the work for foreign students that is being carried on in all lands. Czecho-Slovakia, Germany, and Japan represent perhaps the most outstanding omissions: significant and constructive work in this field is conducted in each of these countries. Enough has been said, however, to indicate the typical agencies of helpfulness that interest themselves in this cause: the Young Men's and Young Women's Christian Associations and the World's Student Christian Federation, either directly or through national or local organizations, national associations of foreign students in the different lands, usually in close touch with one or both of the two first-mentioned organizations, ecclesiastical bodies and missionary societies, governmental agencies both in the lands where the foreign students are in residence, and, to some extent, in those from which they have come, national or international educational associations and foundations, and the individual universities or other institutions in which foreign students are enrolled in considerable numbers.

With reference to these agencies for the welfare of foreign students, the following conclusions may be drawn. In most parts of the world where foreign students are congregated in considerable numbers, numerous agencies have been aroused to activity in their behalf. It would appear that in the realm of standardization of university requirements or adaptation of the educational requirements of a given land to the needs of the foreigners studying there, but a mere beginning has as yet been made. With regard to the agencies of general human helpfulness or of Christian ministration to foreign students in the various important centers in which they congregate, the number and variety of agencies and organizations actively employed would suggest that much might be achieved by greater coördination and a more definite and more extensive division of labor and responsibility.

[22] Rougemont, F. de, "Work Among Foreign Students in Switzerland." *The Student World,* July, 1914.

The Committee on Friendly Relations Among Foreign Students

By Edward H. Lockwood,
Executive Secretary

This Committee, maintained for the benefit of students from other lands who are studying in the United States, is a bureau of the Foreign Division of The International Committee of Young Men's Christian Associations. Its services are available free of charge to students and professors from every land without distinction of race, color, or religion. Much of its work is to assist organizations and individuals who are able in all parts of America to befriend foreign student visitors by giving information to foreign students and to the Americans meeting them in this country. It is interdenominational and international in its membership and spirit, seeking to meet the student's immediate need and to coöperate with him in realizing his highest aspirations. It is the Committee's hope that the foreign student after his return home will devote his energies to the promotion of international friendship and good-will and that Americans through friendship with foreign students may have an understanding and sympathy for other countries.

In 1911 a little group of far-seeing men in New York under the leadership of Dr. John R. Mott, organized this Committee. Originally it was an independent organization but it was later related to The International Committee of Young Men's Christian Associations. Mr. Gilbert A. Beaver in collaboration with Dr. Mott devoted much of his time and energy during the initial stages to the Committee's program. Dr. D. Willard Lyon served as the first General Secretary until he was succeeded in 1915 by the present General Secretary, Mr. Charles D. Hurrey. Mr. Elmer Yelton, the Executive Secretary from 1921 to 1923, did much toward solidifying the work. Mr. E. H. Lockwood, for many years in the service of the Y.M.C.A. in China, has recently succeeded Mr. Yelton as Executive Secretary.

Because of the varied interests which it serves, the personnel of the Committee is drawn from several Christian bodies. Represented on it are not only the foreign and student departments of the International Committee, but mission boards, the Student Volunteer Movement, and the Committee of Reference and Counsel. This makes available for the work a rich store of experience and advice and allows the secretaries to report to these agencies that are primarily concerned in missionary work.

The secretarial staff consists of two American administrative secretaries, an American headquarters secretary, and a group of foreign secretaries specializing on their respective national contingents. At the present

time (1924) there are secretaries for the Chinese, Japanese, Filipinos, and Russians. All these have headquarters in New York City at the offices of the International Committee, 347 Madison Avenue.

The service of the Friendly Relations Committee is of two classes: that rendered in and from the New York office, and that rendered in the field travel of its secretaries. The first comprises an extensive correspondence throughout the world with missionaries and educators, but particularly with students who consider coming to America; a study of the facts about migrating students for the use of Americans dealing with foreign students; and a wide range of ministry to the stream of students coming through New York City and other ports. Students remaining temporarily in New York City are helped in obtaining room, board, and occasionally employment, and are introduced to friends. If intending to study in New York City, they are directed to the local institutions and placed under the efficient care of the Intercollegiate Cosmopolitan Club of New York City. Students bound for colleges elsewhere have the assistance of the office in arranging for purchase of tickets and in the transportation of baggage. They are given letters of introduction to Y.M.C.A. secretaries and other friends at their destination who receive them and look after their interests. If desirable, telegrams are sent ahead asking that they be met at the trains. The Committee's representatives at New York, Boston, Seattle, San Francisco, and New Orleans meet the steamers when notified that students are due to arrive and give students arriving in these ports help similar to that given students arriving in the New York port.

The Friendly Relations Committee promotes friendly relations work in the colleges by acting as a clearing house of information on activities promoted in the colleges. Foreign students are introduced to the friendly influences of American life through Bible study classes; religious education groups; forums on international questions; Cosmopolitan Clubs; addresses; entertainments; gospel team service; international nights; making friends in homes; group receptions and parties; local and sectional conferences on student problems; national group organization; banquets or other recognition given by civic clubs; attendance at churches and participation in church work; contact with Student Volunteers and missionary societies; and attendance at student summer conferences.

It is apparent that the final responsibility for carrying out these activities rests with local student Christian Associations and churches, together with the leaders of the foreign students themselves. In larger student centers special secretaries for foreign students are maintained by local student Christian Associations and a faculty committee is appointed to assist foreign students. Emphasis is placed upon the initiative of the students from other lands whose support is necessary to the maintenance of

any program. Special mention should be made of the Chinese Students' Christian Association of North America, an active organization antedating the Friendly Relations Committee. This Association, affiliated to the Friendly Relations Committee, has given itself solely to Christian character-making among Chinese students of the country, and its general secretary serves on the Committee's staff. The Japanese, Indian, and Filipino students have similar organizations.

The Committee on Friendly Relations with Foreign Women Students

Under the National Board of the Young Women's Christian Associations

By Katy Boyd George,
Administrator

The National Board has carried on for a number of years a work of hospitality, friendship, and service among the foreign women students studying in this country. This work is always done in personal ways through genuine friendship and concern of the five secretaries who make up the staff of the Friendly Relations Committee and through the home-like centers found in the Berkeley and Chicago foyers and the headquarters office in New York City.

When notified, secretaries of this Committee are on hand to meet an incoming student at dock or station, to find her a living place, to connect her with the people and institutions that will befriend her and interpret American life to her, to lend her money when her check from home is delayed, to find her a vacation position and a holiday home, to put her in touch with all kinds of activities that make for larger life for women and children. Indeed it is the task of these secretaries to see to it that every one of these students, wherever she is, comes to know the people and the things that shall make these years of hers in America enriching from every point of view. The foyers are used for many kinds of activities. Sometimes a group of students, both men and women, from one country come together for a social gathering; sometimes a group of several nationalities meets for conference or study, and in one foyer at least we have had Chinese and Mexican weddings.

It is the purpose of the Committee on Friendly Relations to care for the personal problems of these young women. There are the questions of finance, of illness, of social adjustment, of finding the right kind of work in vacation time, of holiday and vacation homes, and there are the

many problems that are common to young people in every age and every land.

In addition to this, the Committee attempts to put foreign women in touch with all kinds of activities for women and children, carried on by the Church and by the social agencies, so that when they return to their native lands they will have some knowledge of how social work is carried on in this country; the Committee gives them an opportunity to go to the summer conferences of the Churches and of the Young Women's Christian Association and other organizations, and endeavors to keep them from becoming over-Americanized, to keep them reminded of the fine elements in their own native culture, and to help them to think clearly how they may use the experience they have gained here to meet the needs of their own country.

It is also the desire of the Committee that the contribution which these foreign students have to make to our life and thinking, should find its way back into American college groups. The Committee therefore makes connections for them with groups of American students.

All the work which the Committee on Friendly Relations carries on has a distinctly Christian aim. The Committee serves girls of any race or color and of any religious belief, and longs to see them return to their countries really committed to the Christian way of life, faithful members of the churches to which they give their allegiance, whether those churches be Catholic or Protestant.

Student Young Men's Christian Associations [23]

Questionnaire Replies Summarized by Elmer Yelton

1. What contacts does your Association seek with foreign students upon their arrival at college? How far do you serve them in obtaining room, board, employment, financial aid, etc.?

Ten give direct assistance in all four ways.
One of them officially appointed by college.
Thirty give direct assistance in one to three ways.
Employment handled by college in three cases.
Room and board so handled in one case.
Five report all assistance given by college.
Fifteen report no foreign students, or only very small group.
No service indicated.

Note: Fifteen report that they meet students at train.

[23] The answers to the following questions are taken from replies from seventy student Associations.

A few report "letters sent to students before arrival at college."
One reports every foreign student rooms with an American student.
Several who report that the foreign students constitute a very small group state they "give all help desired," or "same as to American students."
One reports that because of the prejudice the students are accompanied by an Association representative in seeking rooms.

2. What religious work do you promote among them? Is it your policy to encourage special activities for the foreign groups or to bring them into the general student activities, or both?

Thirty-three bring them into general activities.
Seventeen encourage general and special activities.
Eleven encourage Bible classes and discussion groups.
Mostly regular, some occasional.
Four encourage world forums.
Three encourage special activities, not defined.
Twenty encourage no activities, or have no students, or too few.

Note: One reports "nearly all Catholics."
Another reports "cannot promote special religious work because of their own religions."
Several report bringing students into Student Volunteer meetings.
Reports do not cover the extensive religious work done by students themselves, especially the local units of the Chinese Students' Christian Association.
One world forum held Sunday afternoons at a church.
Only a few indicate systematic or thoroughgoing effort to relate students to churches.

3. What other special work for and with foreign students do you maintain? Social, educational, etc.?

Eighteen mention receptions, dinners, picnics.
Seven of these specify vacation times.
Twelve leave entirely or largely to Cosmopolitan Clubs.
Twenty-seven give no special activities—no students or very few.
Four offer tutors or English classes for those deficient.
Four mention International Nights at Y. M. C. A.
Two name educational discussion groups.
Three mention inspection groups.
Conclusions: Most places seem to provide well for group social needs, and intellectual needs as met in Cosmopolitan Clubs.

4. What special provision do you have—such as Friendly Relations Committee, Foreign Student Cabinet or Council, part- or full-time foreign student secretary—for work among these students?

Twenty-seven report Friendly Relations Committee or cabinet.
Three leave it to missionary committee.
One has international relations committee.
One leaves it to campus relations committee.
One leaves it to life-work committee.
Total of thirty-three have special committee.
Thirty-two report no committee or special means.
Three have foreign-student cabinet or council.
Three institutions of two cities report community Friendly Relations Committees.
Students of New York City are looked after by the Intercollegiate Cosmopolitan Club, formerly a department of the Y. M. C. A. but now an independent organization. It combines the functions of a Cosmopolitan Club and a Friendly Relations Committee.
Twelve have foreign students on cabinet; two of them Foreign Relations Committee chairmen.
Five have part-time foreign-student secretaries.
Two cities have secretaries giving part time to foreign students of several institutions.
A Pacific Coast secretary of the Friendly Relations Committee also serves as part-time secretary at the University of California.
One university assigns a major student group to each member.

Note: There are at least eight institutions having part-time foreign-student secretaries, and one has a full-time secretary. Only two of these nine men have had foreign missionary service; one of the two secretaries reported by the two cities having secretaries giving part time to foreign students has had foreign service.

5. What relation does your Association or do you as secretary sustain to various foreign-student organizations, including the Cosmopolitan Club? Could you bear a closer relation that would be helpful?

Seventeen have friendly coöperative relations with Cosmopolitan Club.
Twenty secretaries say they are members of Cosmopolitan Club.
Eighteen report indifferent relations that could be improved.
Ten have no Cosmopolitan Club.
Others do not say whether there is a Cosmopolitan Club.
Five secretaries are officers or advisers of Cosmopolitan Clubs.
Three say they are close to other foreign student clubs.

Associations of New York City now have no direct relation to Cosmopolitan Club, — see answer on "Students of New York" under 4. One Association founded the Cosmopolitan Club and maintains unofficial control over it.

Conclusions: Evidently the secretaries and Association leaders are not close enough to Cosmopolitan movement, and have little contact with the numerous and important group organizations.

6. How do you attempt to relate foreign students to the hospitality of good homes? What difficulties are encountered? What values result for students and hosts?

Only nine or ten seem to have any definite plans; most leave it to work out through normal contacts.

Faculty homes appear to be opened oftenest; next church homes, and then the general community.

Six refer to vacation—Thanksgiving or Christmas—dinners for all students.

Three mention informal Sunday afternoon group receptions in homes as means of acquaintance and obtaining individual invitations later.

Several secretaries make it a practice to take students to their own homes.

Mention of several "group shepherds," who major in student friendship and hospitality.

Difficulties encountered:—reluctance of Americans, due to prejudice, lack of understanding, or inconvenience; reluctance of students, due to language handicaps, ignorance of social usages, preoccupation with studies, suspicion of intentions of hosts and hostesses; timidity.

Values:—educates hosts concerning foreign lands; reveals Christian home life; gives all an international outlook; builds friendships.

One secretary reports people will not invite because they "fear the standards of foreign students among them."

Both Los Angeles and Corvallis, Oregon, report public feeling toward Asiatic students improving because of contacts with them in homes.

Size of student body little related to problem; rather the vision of secretary and general level of Association religious program; size of city and distribution of students are important factors.

7. How extensively and by what means do you bring foreign students into contact with the churches? What difficulties are encountered? How do the pastors coöperate?

Not more than three or four indicate any clearly defined means of encouraging students to church attendance.

Only two or three make any reference to the advisability of a student's having a church home and participating in its life.

Two refer to special Association committee on church relations for foreign students.

Three mention student Bible classes at churches.

Five refer to invitations from American students.

Two give church socials as a means of attracting.

Seven say it is left chiefly to the usual advertising of churches; by implication, this is true of most of the others.

One says he gives pastors church preferences of students.

One refers to associate membership of churches.

Two say students are urged to attend campus churches.

One refers to compulsory chapel.

Four or five secretaries say they give personal attention to matter.

One reports that church work is part of training course (Y. M. C. A. college).

"Very few attend" is a frequent report.

Three say that "students usually attend"; three that "they usually do not."

Several smaller church colleges report that their students come from the missions, are Christians, and are active in churches.

Three state that Catholic students do not attend Protestant churches.

One records efforts of Student Volunteers to bring to churches.

Twenty-one consider that the pastors coöperate well, many very well.

Five consider that pastors coöperate not at all, or poorly.

Lack of warmth and welcome on the part of the churches is given oftenest as a difficulty; second is sectarianism; third is religion of the student. Most replies do not give difficulties.

Reference should be made to Questions 2, 6, and 8.

8. How much do you use foreign students for addresses before churches, clubs, and other audiences, in gospel teams, entertainments, etc.? What value does this have for students and American people?

Thirty-two use considerably on gospel teams and for individual talks.

Eighteen say they use very little.

Church meetings, especially Christian Endeavor, are mentioned oftenest; next are missionary societies and clubs of the community.

One reports their very effective use before grade classes of public schools.

Three refer to trips out of the college community, one out of the state.

Difficulties offered are:—language handicaps, reticence of students, lack of ability.

Values suggested are:—interesting to students, gives students self-confidence, educates Americans concerning foreign lands, high value as missionary education (one says "better than missionaries"), informs students more accurately regarding their own countries, creates bonds of sympathy.

9. What is the general attitude of the student body and the community toward foreign students? Is there racial antagonism?

Thirty-five report attitude as friendly or very friendly.
Sixteen report it as indifferent, in some cases antagonistic.
Five report general antagonism.
Five report antagonism only among uneducated classes.
Reference to antagonism to Asiatics on Pacific Coast.
Reference to antagonism to Mexicans and dark-skinned students in the South.
Reference to antagonism to Jews in several parts of the country.
About twenty give no answer; no students or very few.

10. Are there other organizations or individuals in the student body and community that take special interest in foreign students? Who are they and what have they done? What is your relation to them?

Among individuals professors and their families are mentioned most frequently; next are church workers.
Occasional mention of other families in the community.
Five refer to interest of Student Volunteer bands.
Following clubs are named once or oftener: Rotary, Kiwanis, Chamber of Commerce, Woman's City Club, Twentieth Century Club, Japan Society, Woman's Collegiate Club, City Club.
Reference is made once or oftener to: Ministers' Association, missionary societies, young people's societies, Wesley Foundation.
Named once or oftener: faculty welfare committee, president's committee for foreign students, adviser (faculty) to foreign students, community committee of women, dean of men, fraternities.
Active interest of city branches of Y. M. C. A. mentioned several times.
Only two or three references to "shepherds," men and women who are looking after interests of student groups; as matter of fact, there are many of them in the country.
Tribute paid to service of a large community Friendly Relations Committee in a leading student center.

11. What attitude do you find these students generally take toward Western civilization, America, Christianity, and the Church?

Most answers report a friendly attitude, sometimes eager. Some use extravagant phrases.

Twenty detect critical attitude, some kindly critical, others cynical and destructive.

Only in three or four cases is discrimination made among the attitudes of different student groups: Latin Americans described as very critical of America and Protestantism; Chinese as generally very favorable, or as kindly critical and open-minded; Filipinos as appreciative of almost everything.

Very few report the particular criticisms of students. Most often mentioned are our insincerity in religion, sectarianism, and commercialism. Those detecting most clearly are older secretaries who are experienced in getting to inner life of students.

These replies disclose the inadequacy of the average secretary's information concerning the real experiences and views of the foreign student.

City Young Men's Christian Associations[24]

Questionnaire Replies Summarized by Elmer Yelton

1. Thirteen reported a total of 121 students rooming in the building. One other reports "very few." Seven indicate the nationality of these students as follows: Latin American, 7; British, 1; Koreans, 4; Chinese, 5.

The institutions which they attend are indicated as follows: medical, theological, law, engineering colleges, high school in one instance, and universities in two instances.

2. Eight of the secretaries reporting declare that their impressions of students are very good. Twelve make no statement. Six say that students rooming in their buildings participate but little in Association activities. Five say that they participate to a considerable extent. One reports "very freely." Eight make no answer.

One Association grants the students full membership privileges in the summer time.

Two report that the students are not well liked by other dormitory residents. Six report that they are very well liked. Five say that there is very little contact. Seven give no reply.

3. Eight report that one or more national clubs of students in the city use their building as a meeting place. The nationality of these is as follows: Filipino, 4; Chinese, 2; Japanese, 1; Greek, 1; Armenian, 2; Swedish, 1; Porto Rican, 1; Hindu, 1; not stated, 1.

[24] These reports are taken from twenty city Associations that replied to questionnaires.

The values of such group contacts are stated: an opportunity for the students to see the inside life of a Y. M. C. A. building; the development of a cordial feeling toward the Association; an opportunity for the Association to direct their thinking and develop their leadership; the multiplication of social undertakings with Americans.

4. Five report Cosmopolitan or other international student clubs meeting regularly in their buildings. Two state that such groups are carried through the university branches of the city. One reports that such a club is in process of formation.

These five groups are fostered but not controlled by the Association. In the case of three, this influence is exerted through the personal relations of one of the secretaries of the staff. One Association reports that it acts as host at the annual dinner to the club. Another reports that meetings of the clubs are often held in homes of Association friends, including the president of the Association.

5. Fifteen assert that the Association renders different forms of help to these students, such as introducing them to other dormitory men, arranging introductions to good homes, inviting to church services, using for addresses before churches, clubs, etc., providing Thanksgiving and Christmas dinners, helping to obtain employment, advising on personal problems, assistance in finding rooms, conducting Bible classes, and, in the case of one port city, meeting students at the steamship and helping them secure railway transportation. One Association grants free membership privileges during the holiday season. Three Associations report that these matters are left to university branches of the city. Two Associations make no report.

The services indicated above are not confined to students rooming in buildings, but are rendered to others of the city who may apply for help.

The Churches

Questionnaire Replies Summarized by John B. Hill

What means does the Church employ to discover and reach foreign students in its parish?

Several correspondents hint that the ambiguity in the words church and parish makes it difficult to answer this question. Some reply for single local churches, some for college churches or services conducted by college pastors representing one or more denominations, and others for the supposed "sum total of the religious bodies in this community." In some of these parishes there are hundreds of foreign students; in others none. There can therefore be no tabulation of the ninety replies received, though on some subjects fairly definite conclusions may be reached.

The usual method of approach is probably through the college registrar's office. Many registrars furnish interested inquirers classified lists of home and foreign students, giving home and local addresses, and any denominational membership or preference reported. Others allow "checkers" to study their records or to take a religious census of all students, and to use the college address lists in any resulting visitation or circularization announcing church services or social events. Such lists are frequently furnished by college Young Men's Christian Associations, and occasionally also by the Young Women's Christian Association.

Only three large institutions seem to be provided with special Bible or Sunday School classes for foreign students, one of these being in an Episcopal church near a Methodist university; one in a Methodist church near a State university; the other report comes from Seattle, where "some of the churches in the university district of the city have Sunday School classes especially for the Chinese, or the Japanese, or the Filipinos. In general, however, in this section of the city where the student body is most largely represented, this sort of work is done under the lead of the university Young Men's Christian Association, and is in this way very systematically and efficiently attended to." Similar Y. M. C. A. help to the churches is specially noted in connection with the Carnegie Institute of Technology in Pittsburgh, and with the universities of California and Chicago.

Few city churches—even where there are known to be many foreign students—seem to be specially equipped, or even specially eager, to give anything more than "an impartial welcome" to all students who may choose to come, or to "incorporate in the congregation foreign students in touch" with their own denominations. Occasional church committees are mentioned, whose duty it is to "know groups from different countries"; but ordinarily the city church makes "no effort to deal with foreign students as a group." "Being nobody's responsibility, many are doubtless neglected." One university professor says: "I have not noticed much activity with reference to foreign students and attendance at services. In fact I have known Chinese students who have been baptized, and who have lived here as much as two years without any invitation."

In the typical community religious work for foreign students is left to overworked city pastors. These men—sometimes accompanied by their wives—make "occasional calls," or in connection with faculty members "take specific interest in them." Most exceptional is the Methodist church near the University of Illinois, which "has wonderful buildings and efficient organization. It has Chinese classes and an International Room, a kind of permanent club room for all foreigners, but used chiefly by Asiatics." In some parts of the South, as at Atlanta, most of the foreign

students come from Latin-American countries, "and are Roman Catholics. These are young men, mostly with comfortable incomes, and we have not found it possible to interest them in our church. All of them, however, together with other students, are invited to our church and to receptions given to the students."

Sometimes a city pastor, and frequently a college pastor, has one or more classes in the college, and thus gains access to foreign students which it would be difficult to get otherwise. One such writes from a Western State University:

Our religious contacts with foreign students are very many. My position as professor of Oriental Languages and Literatures brings me into intimate touch with Chinese, Japanese, Filipinos, and Hebrews. I have them in most of my classes, and in one class of advanced Hebrew have nine Hebrew students. Through such agencies as the College Y. M. C. A. and Y. W. C. A., the Menorah Society, the Cosmopolitan Club, and the like, I have very frequent meetings with foreign students, at my own home and on the campus. As priest in charge of a mission chapel, I have the opportunity of bringing general church influence to bear upon student life. I may say that there is a very general desire on the part of many of the faculty, and of many student organizations, to establish and maintain the contacts of which you speak. Foreign students are cordially welcome, and suffer from no disabilities other than of their own seeking.

As might be expected, the most efficient work for foreign students is commonly that done in the larger institutions by college pastors, working either in connection with some one of the local churches or under the auspices of a denominational board or agency, such as the Wesley Foundation. The Episcopal Church publishes in its National Church Annual "a list of college pastors and nearby rectors," whom it notifies of the coming of students. However supported, these college pastors give their whole time and thought to religious work among students. One says: "I know they are lonesome. I speak to every student on the campus—that's my job—and I invite such to my home." Probably every college pastor does the same. "The formal entertaining of foreign students does not amount to a great deal; but where friendly contacts have been established, a visit in the home may be of lasting value." One college pastor, representing four great denominations in a school of 450 students, 29 of whom are foreign, says: "In a small student body such as this is, I am acquainted personally with all the foreign students. We have had social evenings in our home for the Latin-American students and Chinese students by groups. We have had others at our home as individuals. Three Chinese students have become Christians and have been baptized during the past year."

A unique situation is found in the University of Dubuque, a Presbyterian institution for the training of foreigners and of Americans of

foreign speech. It "has about ninety students directly from foreign nations. During the days of acquaintance with American language and customs, they attend Christ Church services, Sunday School, and morning worship. This lasts for one to two years. Then they associate and work in the young people's organizations of the city. This association has been going on freely for many years, and in some churches our students form the leadership of their young people's organizations." The Christ Church referred to is the University branch of the Westminster Presbyterian Church of Dubuque.

What means are employed to secure their attendance at its services? Compulsory church attendance, required of all students, foreign as well as home, is mentioned by only one college—in the South. One other college—in the North—which recently abandoned this rule, reports that "all students are continually invited." But in spite of the use of "advertisements," "announcements," "free pews," "communications, calls and invitations," it is in general true that "churches do not manifest special interest" in foreign students, "but welcome or favor such manifestation on the part of individuals. The invitation and the urge to such service is individual rather than general or corporate." Or, as another puts it, "This matter is largely taken care of by their student associates. Church affiliations run parallel to social affiliations, and personal friendship formed in institutions and homes."

In the larger institutions, the approach to foreign students seems to be chiefly through special invitations to social gatherings and receptions of all sorts. One church reports "a Boosters' Committee in the Sunday School, whose duty it is to invite foreign students"; and another tells of "oral and written invitations, followed by calls by other students Sunday mornings to bring them to church." A Boston student pastor finds that "foreign students are just like the Americans, in that they crave friendship, and enjoy an informal evening service." A very successful university pastor in Ohio mails to every foreign student a personal note of welcome to the university and the church, and then gains personal contact by inviting the foreign students, by groups, to his home. Even the most difficult classes of students are successfully reached by such methods. A student pastor on the Pacific Coast writes:

> This manifestation of church interest is, in the case of the Russian students, somewhat limited and checked by the fact that so many of them are members of the Greek Orthodox Church, or else are of the Hebrew faith. The Filipinos are quite disposed to improve all opportunities open to them for social or educational advancement without regard to their confessional relations. Of the Russian students also, much the same is true. The methods we use interplay, and the inspiration is the desire

to aid them in their moral and religious development, and to serve the Church and enable the Church to do its full duty by this class of students.

Are foreign students cordially welcomed? If not, what is the explanation? Churches and pastors uniformly reply: "Yes." If there is any qualification, it is usually an emphatic "cordially," "extremely," or "everywhere." One says: "Yes. We started out a young Japanese for the ministry in our own church." And another: "When they join the church, as a few of them do every year, a very special mention is made of them." Two correspondents are cautious enough to reply: "Yes—by some," or "by those who learn to know them." Only one goes as far as to admit: "By most of the congregation, yes. Some of the people still have national and race prejudices."

Socially, however, race prejudice appears in many places. "In barber shops, and perhaps in eating houses, they are sometimes discriminated against, or feel that they are." In the North, as well as in the South and West, there is a "tendency to avoid social contacts with colored races." One Pacific Coast correspondent says: "Foreign students are welcomed at Bible classes and church services, but not received in every way on a social equality."

As a general thing, the foreign students seem more eager to have their own national organizations than to be assimilated into the American ones; though I suspect that the condition might be somewhat different, if every Christian in the churches and societies treated each one of them as he would treat Christ. Evidently "the work requires a specialist in friendships."

What means are used to identify them with its agencies and activities? How extensively do they participate in its life and work? Bible classes? Church socials? Young people's societies, etc.?

In general the response of the foreign students seems to be quite as hearty as the invitation of the churches. All are "welcome" in any service or gathering; but the ordinary church in a college community pays little attention to foreign students not officially entrusted to its care. Where only a few foreigners are present in a mixed group, rarely does anybody feel embarrassed thereby. In fact one reply brackets Bible classes with the other activities mentioned, and comments—somewhat ambiguously—"Their main source of social amusement and recreation."

The attendance at mixed Bible classes, at least in the smaller institutions, seems encouraging enough to warrant greater effort in that direction. One large agricultural college reports: "About fifty per cent. of foreign students enrolled in Bible classes." Another university pastor reports: "Twenty-five per cent. of the foreign students attend the churches

with some regularity. A few foreign students are found in the student Bible classes; a larger number attend the church socials; we generally have about three attending the young people's societies."

Where there are several students of the same nationality, good results seem more probable when they are formed into special Bible classes. The pastor of an important Cambridge church writes: "Foreign students participate more particularly in the young people's society, and after that in the church socials, rather than the Bible classes. During one year there was conducted for the Chinese a class for discussions and Bible lectures; and I have a feeling that such a class should be run every year for the benefit of foreign students of all nationalities." Several such classes are rather favorably reported as conducted by college pastors, and one by a professor, "who is very popular on the campus."

The typical young people's society is not very popular with foreign students, though some churches report that they "attend and speak." "They are as a rule shy of them." Occasionally they speak at special meetings given over to their charge, or at special young people's banquets or socials held in their honor.

The main reliance of the churches seems to be social events of various kinds. When foreign students come in response to a general invitation, the results seem fairly encouraging; though one pastor says: "They do not care to mix with us," and another says: "They feel as ill at ease as we do, and rarely come again." Evidently special pains and tact are necessary, if any attempt to interest foreign students is to be successful. A popular student pastor says: "We use them whenever possible in the League, Sunday-school, and entertainments; call upon them to give their own stunts." Among the ways in which another student pastor gets into helpful touch, he mentions "a special church social twice a year to which the foreign students are specially invited; but there are more American students brought to these affairs than foreigners, so that they do not feel conspicuous." Of course, how well they participate "depends upon each one's personality." They often seem best pleased to be thrown occasionally upon their own initiative, especially as hosts. "Many of them come to our church socials, and from time to time during the year they give socials themselves in our building for other foreign groups or for their American friends." In one Ohio church, a few months ago, "The Chinese students conducted a Chinese supper in order to send money to relieve suffering in the Orient. The church people supported the venture nobly."

The whole situation is thus summed up by a Pacific Coast correspondent:

I have not heard of any feeling on the part of foreign students that any lack of welcome exists in the churches—and do not think that there

is any lack of welcome; but, in general, the foreign students are quite utilitarian in their choice and course of action, going where they find a special interest in going, or some special advantage to be gained. But our own students show, of course, precisely the same tendency. . . . Special results—marked and lasting results—of the contact of our people and these foreign students depend, as in all the world and in all ages, upon special and loving solicitude, devotion, and effort. This is the price of special influence in character-building and disposition-shaping, with foreign as with American students. And this sort of interest in foreign students is the exception rather than the rule in our churches, whether we speak of Bible classes, church socials, or young people's societies. The distinctive thing done here, and constantly justifying itself by results, is the series of socials conceived and engineered by the university Y. M. C. A. Secretary and a member of the Student Relations Committee.

What financial or other material aid do churches extend?

Little financial aid is given though occasional loans are made where needed, and emergency cases are taken care of as they arise. "Our pocket-books are open to every worthy need." One church says: "We have a loan fund for emergency cases. This has been created by students themselves." Only one church hints at the fidelity with which such loans are repaid: "As far as I know these loans have been repaid." Such loans are doubtless needed at times in many of the institutions. One Wesley Foundation director says: "Beyond going on notes to tide them over temporarily, I have not been able to do anything in a financial way for these foreign students, though we hope to have a fund in connection with the Wesley Foundation to make possible such aid." Many say that financial aid is not needed by any foreign students they know. Doubtless it is true that "the foreign students are better fixed financially than many American students."

The help most needed, and most often rendered, is in securing work, boarding places, meeting places, and social advantages. One church only reports: "The church building is at their disposal at regular intervals, whenever they need it." A Kentucky church got work for some of its foreign boys, "waiting on table and delivering newspapers. A Bulgarian boy did so well in this last year that he brought his brother over this year, and both are making their way." A California student pastor has assisted "in finding boarding places, in paying tuition, in securing work, in payments on Club House, one Thanksgiving dinner a year." A church in Washington, D. C., mentions "payment for lectures"; and an Ohio church gave a freewill offering to a young Filipino at the close of a prayer-meeting talk. "He expressed his delight at the amount from so small a group." A Presbyterian church in Pennsylvania "sent one Chinese student to Des Moines Conference at a cost of $100."

How far does the presence of foreign students inspire the church with missionary zeal and a sense of world fellowship?

More than half of the correspondents either do not reply to this question or say: "None," "None noticeably," "Sorry to say, mighty little." Most of the other replies seem fairly hearty: "Yes," "a good deal," "to a considerable degree," "interested the people," "excellent effect." Normally "interest in missionary affairs is largely increased by the presence of foreign students." In an Eastern state college "one young man from Africa has stirred up a movement to finance him independently as a missionary to his own people." Whenever church leaders are interested enough to see that their people really know the foreign students in their numbers, "they make foreign missions seem more vivid," "keep the vision before the church," and "give the world viewpoint." The effects are often "just to the extent these students are put before them." Even though foreigners, like Americans, are not uniformly interesting speakers, one university pastor says: "We make it a rule to give every foreign student an opportunity to tell about his home country to the various missionary organizations of the church." They "have a great deal of influence on those who take pains to cultivate their friendship." This is specially true in some of the larger universities, where most work is done among foreign students. "The presence of so many men from thirty-five different countries, here at the University of Illinois," says one correspondent, "has given both our students and the local residents a beautiful sense of their world fellowship." "Unquestionably, the presence of foreign students of ability and character is a constant testimony to the worthwhileness of Christian work in behalf of students from non-Christian lands." Possibly, if others would only try the experiment, they would agree with a city pastor who says: "I think the foreign students bring a real enkindling message. I use them always and wherever possible in the pulpit, Y. P. S. C. E., S. S., and Missionary Society."

Are the foreign students' church contacts here such as to assure their friendliness to the church here and in their own lands?

Evaluation of the replies to this most important question is difficult on account of the personal equation which enters into each.

Very few answer "No," or "I fear not." Many others are only cautiously affirmative. "I think, on the whole, they are." "The churches think the students feel kindly toward the churches." "They certainly should be friendly, and also grateful." Different persons in the same community frequently give opposite answers. A church worker in Indiana, for example, says: "I should answer: 'Yes, emphatically'"; while the pastor of

the same church replies: "For many, yes; for most, I should say, No." In a state university town, one pastor says: "Foreign students share in our church life just as our own young people do. In my conversation with some of them, I do not think they are greatly impressed, although they seem friendly." The judgment of a student pastor in the same town is: "Throughout the entire community the foreign students are meeting such evidences of good-will as to arouse their friendliness to the Church, both here and when they return home." In another institution a college pastor makes a similar statement, while a city pastor there says: "We cannot get them to attend church services. There is an anti-churchgoing spirit in the student body, though not anti-Christian." The same difficulty is reported by churches in the vicinity of the University of Chicago. "Yes, when they will allow it. They come with a prejudice, and seldom give the Church a chance at them." "The contacts of foreign students here are such as to assure their friendliness to the Church here and in their own lands. While we do not seem to touch large numbers of the foreign students, who do not respond to our invitations, we do have a number of members among foreign students, some of whom have become Christians while here."

Difficulties for which the foreigners are in no way responsible should not be overlooked or neglected by the churches. Many will agree with a Massachusetts correspondent:

> In all cases where contact comes through the Church, the friendliness of the foreign student, when he returns, is assured. When the contact comes outside of the Church,—especially in the case of a certain type of customs officials and immigration officers, unscrupulous representatives of business organizations, unkind landlords and landladies—the result is anything but friendliness toward our country; although I think the young people as a whole understand this class of people is not the best that exists in America.

> Race prejudice too, no doubt, exists elsewhere than in Ohio, where Hindus have been mistaken for Negroes, and coldly treated.

Several of the longer replies are helpful, though sobering:

> In general, yes; but we have not succeeded in establishing many of those close contacts that would insure *enthusiastic* loyalty to that for which the Church stands. . . . I hope that we may make some little contribution to a most pressing need—that of understanding our foreign students. I find no desire stronger in their hearts, so far as I have been able to know them, than to be understood. Perhaps it is natural for all of us to be more eager to be understood than to understand. That may explain our superior strut in "Americanization." If so, they prove their superiority in some degree, at least, for they are also earnest to understand about us.

The director of an open forum, in which foreign students participate, writes:

It is certainly a fact that the Church in its contact with foreign students has made a very favorable impression on them. Of course, the impression varies with different individuals; but in my personal contact with foreign students, I have found the majority of them imbued with a desire to take the best of what the Church has to offer to their own people. That is why I feel that it is very essential that the Church's ministry to the students from other lands must be genuine.

One of the most sympathetic replies comes from a layman in Government employ, in Washington, who says in conclusion:

As I review it, I gather the idea, which I believe is quite true, that the American home is doing more by far for foreign students in America than are the American churches, a circumstance that, if true, is much to be regretted. I should like to suggest that the churches take a more active part in the extension of financial and other aid to foreign students. Further, I would urgently suggest that, to minimize the hazards of occasionally wasting assistance on the exceptional student who is unworthy of help, the best of the foreign students in the American schools be canvassed, and that students from foreign countries, especially the lands of Russia and Czecho-Slovakia, be encouraged to come on the personal recommendations of students in this country who know their characters, records of life, and special qualifications for receiving the benefits which America can and should offer through education, and through its home and church influences."

Few can study this important question without coming to the conclusion of a pastor in a seminary town: "It may well be that we receive more than we return. You have called to my mind an opportunity that maybe has been insufficiently utilized."

The Christian Home

1. *To what extent are the homes of church people open to foreign students?*

At the outset "we must bear in mind that we live in a time when hospitality of all kinds is difficult and rare." So long as "our city life does not conduce to much home visiting, even among ourselves," it need not be wondered at if, occasionally, "the foreign student gets practically no home hospitality." A Chicago answer is fairly typical: "Very little; but more than to American students."

In the smaller college towns it is practically universal that "the parsonage and a few other homes are open to them." They are thus remembered at Thanksgiving and Christmas, as "best work is done during holi-

days." In some such towns "most of the foreign students room in the homes of the townspeople. They are not in the frats or clubhouses. Some of them earn their way through school by work done in the homes of the people of the churches." "Probably all have some such home contact. Some have a good deal of home life."

On the whole, the impression is strong that, the country over, the foreign student is seldom entirely overlooked by the Christian home. In some cities "our church people are always ready to have a foreign student go home with them for Sunday dinner." Harvard students and many in other large university centers have home invitations "very generally." In some places "the Y. M. C. A. arranges so that every foreign student has a chance each year to be entertained in a few homes." Near one state university "more homes are open for individuals and small groups than the (church) secretary can supply." In another place, "at least one family takes a special interest in every student who is in any way identified with the church." And everywhere it is most frequently the case that the homes opened have been those of "people actively interested in foreign missions." "Wherever there is personal acquaintance," as a Washington pastor intimates, "invitations are likely to follow."

What methods are used to open such homes, and to introduce foreign students to them?

Everywhere it is true that "many extend such invitations of their own accord: others respond when solicited." The solicitation is "mostly private appeal" from pastors, Y. M. C. A. secretaries, or chairmen of social committees. "An occasional request from us opens doors to them. Our people are not hostile, but thoughtless." In the few places where there is a Friendly Relations Committee, it "has for its main purpose the opening of Christian homes, and the introduction of foreign students to such homes." At one university "Southern hospitality" is sufficient to take care of the whole situation, while another Southern correspondent says significantly: "We fraternize with all of them, and never do a thing that is calculated to make them think they are not of us." In institutions where there are enough foreign students to form foreign clubs or a Cosmopolitan Club, "a few members of the church" and of the faculty are sometimes invited to their meetings, "and through these, when practicable, invitations are given for home visitation."

In a large Chicago church the matter is never left to mere chance or personal fancy. "A committee of ladies tries to see that each foreign student is invited into a Christian home at least once during the year, Sunday dinner being a favorite occasion. The missionaries resident among us are very hospitable to the students from their own fields of labor; and

the students, especially the Christian ones, are highly appreciative of this hospitality and understanding. One of our members presides over a large apartment, in which a number of foreign students live. Several rent single rooms, giving a glimpse of home life to the student. Groups of students are invited to certain homes for a social evening." Other churches are likewise successful because thoughtful and tactful. "The homes are always open. We attempt to introduce the student to the host and hostess, and have them invite the student for some time in advance. Really we try to have it done with sufficient formality that the student recognizes that it has been planned." In Boston and Cambridge the personal interest and influence of a Boston University professor and his wife have been the means of opening many homes to foreign students and the results there make clear the value of such activity. In an eastern community, representatives of carefully selected homes form a hospitality committee which each year gives a reception to foreign students. Before this reception each foreign student has been allocated to the hospitality of some home which has accepted the responsibility. At the reception each home makes a natural contact with the foreign student who has been assigned to it. After this each home is allowed to extend its hospitality in its own way.

What special difficulties are involved in making them feel at home without patronizing or suggesting social inferiority?

In the great majority of instances there seems to be little difficulty after "the first contact is made." "Ignorance of language or social customs, on both sides," may be a temporary barrier. We need to remember that we are as foreign to them as they to us; and that "a little prejudice is overcome when foreigners are better known." "A warm-hearted interest in them will go toward allaying their timidity." On both sides there are ordinarily "no disabilities other than of their own seeking." And we must admit that "difficulties along these lines are most generally encountered in the homes of people who are narrow and provincial."

There seems little danger that hosts will be "patronizing." All correspondents leave the general impression stated by one in the South:

> I feel that the people in the so-called better homes have not been as thoughtful of the foreign student as the people in the moderate homes. Those who have entertained them have, I believe, done so on the high level of equality. There is a race distinction, but I have never seen it applied to foreign students here.

Everywhere it is comparatively easy to handle the social problem, if there are only a few foreigners, even of the dark-skinned races. "Occasionally a Mexican or an Argentinian has come. When he does, he is received as any other young man,—perhaps even a bit more favorably."

Almost everywhere foreign students "are cordially received in the college; attend social functions without discrimination (except negroes, who do not attend dances)."

It must be admitted that there are cases in which there is likely to be some difficulty. These should be recognized and prepared for in advance. Somebody should have an eye to the "selection of the home" to which each student is invited. It is often "rather serious, when we have young ladies or girls in our families," to invite young men from races whose "customs are apt to be different" from our own. Even where we are not afraid of a given student, we face the social problem constantly. It may help to remember that, "the difficulty in this line comes when *we* invite *them* to our social affairs. But when we open our church for them to invite us (as they are glad to do), the situation is reversed."

Racial differences are discussed by a Government official quoted elsewhere, who says further:

So far as I have come in contact with foreign students, it would appear that the earnestness and zeal for educational advantages far exceeds that of American students, which is natural. There seems to be a lack of practical proportion and sense of usefulness of technical information acquired by the Chinese. Technical training, other than mechanical, does not always seem to fit the Chinese habit of thought. The machinery of his psychology makes it difficult for him to grasp some phases of applied science. Their application, as measured by hard work, is almost unlimited, their personality is generally good, many of them being men of culture and refinement. Their treatment by their white associates is generally commendable, and the memories of their student life in America should, in the main, be very pleasant.

Caucasian students likewise show marked appreciation of opportunities for education in this country, and generally excite much friendly interest and sympathy on the part of those with whom they come in contact, both in and out of student bodies. Naturally they vary in temperament, as much as Americans. Some of them never have worked, and do not know how to work, and are not likely to reward efforts in behalf of their education. A few appear to be suffering from psychological shock, analogous to what among soldiers would be classed as shell-shock. They deserve special consideration and interest. I feel that the importance of this condition is not fully realized; and that in some cases failures are marked down to lack of purpose and appreciation of the value of education, when, as a matter of fact, the trouble is mildly psychopathic. Many of the most meritorious and promising, as well as most interesting foreign students now in America are from Russia and Czecho-Slovakia. These students, almost universally, are greeted with friendly interest on the part of their fellow students; and I believe that the interest and sympathy developed are very rarely expressed in ways patronizing or humiliating. Some of these students would be a most valuable accession to society in this country, should they elect to remain here permanently.

As to social inferiority, there seems more feeling on the part of foreign students than on the part of Americans that those with whom they associate are their inferiors. Sometimes it appears on both sides. "Residents of the city are rather indifferent to youth of decided foreign speech and habits. Some of the boys are too proud, especially the Spanish boys." One university pastor says:

At these dinners we attempt to have the student talk about his own country; and I think that the general run of Christian people can do this in a very satisfactory way. These students often welcome the opportunity of telling about their country. They welcome the opportunity to contradict some of the stories of poverty, degradation, and heathenism that we read. Very often the word pictures of their homeland sound like the talk of a real estate promoter. I have noticed this specially of the students of India. If we accepted the Indians' interpretation, America is a crude and primitive land with some of the beginnings of civilization, as compared with the land complete in glory from which they came.

And from the American point of view, another student pastor says:

As to inferiority, some of us distinctly teach, on every occasion, that any one manifesting such feelings of superiority toward the Chinese—presumably others knowing the Japanese and Filipinos would say the same regarding these groups—manifests at the same time his own ignorance. My wife and I have been improving every opportunity since coming here for lecturing on China, supporting just this position—that China is one of the greatest nations in the world, if not the greatest. As regards intermarriage of the races, Eastern and Western, we teach that it is ill-advised, not on the score of inferiority or superiority of either, but because of widely different backgrounds and family relations, etc.

What social problems, if any, have come from such hospitality extended to these students?

Whenever such problems arise, they are largely due to the fact that it takes time for foreigners to discover, and then to adjust themselves to, unknown ways and standards. That difficulty "always attends the mingling of the races." Almost everywhere "there is the same tendency to avoid social contacts with colored races." A university pastor in a Northern institution, where they have "so far entirely ignored the race line without difficulties of any kind," reports several foreigners in the student body, and "a much larger group of Negro students [presumably American citizens], whom we cannot treat in the same manner, and they are proving a very serious problem to us." Whatever the color, "in some homes the relationship is merely a matter of employer and employed." One student employee "did not want to be considered as an American servant but as a member of the family."

The foreign students all crave a normal social life, and are specially

anxious to have some contact with home life." "The more they have the more they expect." "If there are young ladies in the household of the host, there is always a serious social problem"—on which several correspondents ask advice. And the guests—whether American or foreign—are not always the most at fault. In one state school we learn that it is "necessary for us to be very, very careful in counseling young women students as to their relationship and the way they conduct themselves. Nothing," says this correspondent, "has made me appreciate our Christian religion more than what it has been able to do for the women of our race." From another state school, in which "there is little trouble, because it is avoided" there comes the statement:

> We are unanimous as to the unwisdom of close or frequent social contact between foreign men and our young girls. Complications—in a few cases grave ones—will arise, this due not so much to any real fault of the boys as to the utterly ill-bred fashion of conduct on our American part. When a young son of an old and dignified civilization is treated, at first meeting, like a lifelong chum, he gets bewildered, and may lose his balance.

Very naturally students who receive any sort of social recognition feel grateful for it, and "make an effort to show some appreciation for any hospitality extended them. They send Christmas cards, and make farewell calls." To such expressions none can object, though "embarrassment arises when the young ladies of a family have been given costly presents." If such presents are accepted, the way is opened for further complications. An Eastern correspondent has "known of two cases of foreign students' becoming enamored of American girls, thus neglecting their own work. But these girls have not been of the good type—those to whom we would introduce our foreign students."

"There are serious social problems from the natural tendency of men and women to form close friendships which might result in unsuitable marriages." Not many correspondents mention the possibility of international marriages, but the only social problem mentioned here by a "dean of men for foreign students" is, "marriage with American girls, followed by unhappiness, especially if they go to the foreign country."

What are the values of such home contacts, both to the guests and to the hosts?

Only five seem at all hesitant about a hearty reply. One says: "A big question. Not always good for either, when different races are involved." Another supposes there is "a broadening influence for both; and when the foreign student, as is often the case, is not accustomed to larger wealth than the American home has, it is probably of educational value." Another

doubter offers the valuable suggestion that the reason why many contacts are useless is because they are only temporary: "Probably not much, unless some friendship is formed and followed through."

There is a very marked consensus of opinion indicated by the use of such expressions as "invaluable," "broadening to both," "of great mutual profit," "greater knowledge and wider sympathy." Most of these replies are fairly summed up in the one which says: "The value of these contacts cannot be overestimated,—as regards ourselves in broadening our sympathies, curing our inveterate and supremely foolish national pride, enlarging and Christianizing our sympathies; as regards the foreigners, in correcting (or helping to correct) the bitterness engendered by the selfish and narrow-minded political policies we are all representatively guilty of, and tending to build up and cement friendships between the intelligent and religious portions of these different races, Eastern and Western."

It cannot be surprising to find that the best results are seen in homes previously broadened by foreign travel or residence. "The most favorable contacts are those of the university professors who have traveled sufficiently to understand the Oriental, and who perhaps have small children in their homes. The foreign student enjoys the children, and very frequently a strong bond grows up between students and such families." The guests in such homes are always eager to "show their appreciation because some one cares and is interested." Every such contact "makes a reality of Christian brotherhood for both." It "makes for a certain catholicity of interest and toleration of judgment—the mark of true culture."

Spiritual results also are to be expected, and are frequently seen. "The guests are kept from the *wrong* associations, and return home with an altogether different idea of America and the power of Christianity." They have thus "received a demonstration of Christianity they cannot find outside the home, life is made happier for them, and the response to the Church is the more readily given." But the spiritual effects are by no means confined to guests alone. "The values of such home contacts are not one-sided. They are a humanizing experience, which greatly needs to be multiplied. The foreign student comes to see the best of our Western life, and its key oftentimes in the spirit and practice of home religion." In a Colorado school it is believed that "such contacts have been the most important factor in bringing it about that three Chinese students accepted Christ."

Similar testimony comes from a Chicago pastor:

Our relations with the foreign students at the university have been of great value both ways. To our own church they have brought a constant

reminder of our international relationships and missionary responsibilities, which has greatly widened the horizon of our people. The presence of a considerable group of foreign students in our services every Sunday morning is a most effective object lesson to the church, as are the names of several of them on our church roll. Conversely, I sometimes think that the most useful contribution of our church to the missionary enterprise has been its influence on these students. Two illustrations may particularly interest you. One of the most brilliant Chinese who ever studied at the University, whose rich father had threatened to disinherit him, if he ever became a Christian, joined our church on confession of faith several years ago, and has returned to important service in China. Even more striking was the case of a professor of the Imperial University of Kyoto, a well-known scholar in middle life who was baptized on Easter day of 1920, while resident here in connection with research work at the University. Letters and reports from Japan make it plain that his influence since his return is of the greatest help to the Christian cause in Japan.

The secret of the success of many such home contacts is hinted at by a correspondent in a Southern city, where, "though it was strongly anti-Germany-and-all-her-allies, the Bulgarian students have never been made to feel that they belong to the hosts of the foe. In fact, I believe they have warm friends—as warm as if Bulgaria had been on our side. Some of us have given special thought to this, and been much gratified." Others might well be equally thoughtful, for to the hosts in such contacts "it is a matter of accepting a big challenge to a real bit of missionary work." "The American comes to a truer appreciation of the worth and ability not only of the foreign student but of the people of whom he is a representative. The student forms a free contact, and his love of America is pretty largely the reflection of the love and respect of individual American families."

Doubtless many could concur in the statement that "every foreign student who has had the hospitality of an American home extended to him appreciates, more than he can say, the value of it." "I have heard them say many, many times that the greatest influence that has come to them in this country has been through the medium of the American home, where they have seen American life at its best. It is my impression that if American people could really understand the value of such a little ministry to men and women of other lands, and could grasp the opportunity that is given, a tremendous service could be rendered in the name of our civilization and of Christ."

Mission Boards of the Church

Digest by John B. Hill

List of Abbreviations Used with Full Title of the Mission Boards to which Reference Is Made

Amer. Bapt. F. M. Soc.	American Baptist Foreign Mission Society, 276 Fifth Avenue, New York City.
Amer. Bapt. H. M. Soc.	American Baptist Home Mission Society, 23 East 26th Street, New York City.
F. M. Board of Southern Bapt. Conv.	Foreign Mission Board of Southern Baptist Convention, P.O. Box 1595, Richmond, Virginia.
A. B. C. F. M.	American Board of Commissioners for Foreign Missions, 14 Beacon Street, Boston, Massachusetts.
Cong. H. M. Soc.	Congregational Home Missionary Society, 287 Fourth Avenue, New York City.
Presiding Bishop and Council, Prot. Episc. Church	Presiding Bishop and Council, Protestant Episcopal Church, 281 Fourth Avenue, New York City.
Bd. of F. M., M. E. Church	Board of Foreign Missions, Methodist Episcopal Church, 150 Fifth Avenue, New York City.
Bd. of Missions, M. E. Ch., South	Board of Foreign Missions, Methodist Episcopal Church, South, Lambuth Building, Nashville, Tennessee.
Bd. of F. M., Meth. Prot. Ch.	Board of Foreign Missions, Methodist Protestant Church, 316 N. Charles Street, Baltimore, Maryland.
Bd. of F. M., Presb. Ch., U. S. A.	Board of Foreign Missions, Presbyterian Church in the U. S. A., 156 Fifth Avenue, New York City.
Bd. of F. M., United Presb. Ch. of N. A.	Board of Foreign Missions, United Presbyterian Church, Philadelphia, Pennsylvania.
Bd. of F. M., Reformed Ch. in America	Board of Foreign Missions, Reformed Church in America, 25 East 22nd Street, New York City.
Bd. of F. M., Reformed Ch. in U. S.	Board of Foreign Missions, Reformed Church in the United States, 15th and Race Streets, Philadelphia, Pennsylvania.
Bd. of H. M. and Ch. Extension, M. E. Church	Board of Home Missions and Church Extension, Methodist Episcopal Church, Arch and Seventeenth Streets, Philadelphia, Pennsylvania.
General Bd. of Education, Pres. Ch., U. S. A.	General Board of Education, Presbyterian Church in the U. S. A., Witherspoon Building, Philadelphia, Pennsylvania.
U. C. M. S.	United Christian Missionary Society, 425 De Baliviere Avenue, St. Louis, Missouri.

I. Foreign Students Preparing for Religious Work After Return

How many are under your care? Where are they now located? What is their prospective field upon their return?

Number. Fifty foreign students are definitely reported as under the care of Men's Foreign Mission Boards, though to this number should be added perhaps the 130 foreign students receiving aid from the Presbyterian Board of Education.

American Baptist F. M. Society, twenty-four; Board of Missions, M. E. Ch., South, ten; Presiding Bishop and Council, Prot. Epis., seven; Bd. of F. M., Presb. Ch., U. S. A., three; Bd. of F. M., Reformed Ch. in America, three; Bd. of F. M., Reformed Ch. in U. S., two; Bd. of F. M., United Presb. Ch., one.

Location. Of the fifty students, twenty are definitely reported as engaged in theological studies; eleven Bapt., six Episc., two Ref. U. S., and one U. Presb.

The Northern Baptist students are distributed among six universities, five theological seminaries, and three other schools, all named in their report.

The Southern Baptists report: "Only a few young students from mission fields in the Far East, to study in academies and colleges of the South. Most of the mature students go to Northern universities, where they can pursue special lines of work."

Five of the Episcopal students are in three Northern theological seminaries, one in a Southern seminary, and one in a high school.

The M. E. Bd. of H. M., and Ch. Extension says Methodist foreign students are located in Boston University, Union Seminary, Drew Seminary, Northwestern University, the Denver-Iliff School of Theology, and the University of Southern California; a total of thirty-three foreign-speaking scholarship men and eight women, mostly bilingual, and from European sources.

The Southern Methodist students are distributed among two Southern universities and one Northern.

The Presbyterian Board of F. M. reports only three foreign students as definitely under its care, though receiving their financial aid through the Board of Education, which reports that it gives scholarship aid to 130 foreign students, representing thirty-six nationalities, and rotary loan aid to nine students from seven nationalities.

The United Presbyterians report one theological student; the Reformed Church in America three students in two colleges; and the Reformed Church, U. S., two students in Union Theological Seminary.

Prospective Field upon Return. The replies indicate that students come

from many lands, but that the average correspondent had in mind almost always those from the Far East. Presumably the students under care of Foreign Mission Boards are all expected to return to their respective homelands, though that statement is not often definitely made. It is usually stated or implied that students of theology and medicine are expected to return, though some of them while in America desire to remain for work among members of their own race in America. No doubt also a considerable number of students will return to their old homes who are now studying in American Schools not mentioned by Foreign Boards, such as the International Baptist Seminary, East Orange, N. J., the American International College, Springfield, Mass. (Cong.), the Schauffler Training School, Cleveland, O. (Cong.), Bloomfield Seminary (Presby.), and Dubuque University (Presby.) all such students usually receiving denominational aid.

Have you any arrangement for receiving advance notice of their coming?

The replies to this question may perhaps be best summed up in the words of the correspondent in the M. E. Church:

> We have no settled method of receiving advance notice, but are making effort in correspondence to create in the field a conviction that men should not be sent over here who will come upon our resources, or into our care in any way, without having notice sent concerning them. We discourage their coming, believing that the strength of the work on the field will be increased by the large number of men who receive adequate training there, leaving it for the really exceptional men only to make this venture in educational training in our own land.

Wherever students come with any sort of encouragement on the field, however, the Boards usually are notified, even when not expected to have direct care or oversight over the students while here.

How much contact with them and oversight of them while here do you have? Could missionaries at home be used in this work?

Board Contact. Though the Boards discourage the coming of foreign students, it is probably true that most of them seek and secure "a fair amount [of contact], where there are such students" (Cong.). This work is seldom systematically undertaken by the Boards, though the Northern Baptists report that "contact with students while in this country is maintained through correspondence, a monthly bulletin, conferences, and visits"; and the United Presbyterians say: "We have the same contact with them and oversight over them as with our own students." The nature of this contact is explained by the Presbyterians, "since papers must be gathered,

and it is necessary for them to renew each year their applications for aid, these passing through our hands to be checked up." The closest official oversight is probably that of the Methodists, among whom the Southern Church keeps in touch with its students by correspondence with the Foreign Secretary and by secretarial visits to schools containing such students. The Northern Church has upon the staff of its Foreign Board "a capable Chinese, who has all these students (so far as possible) catalogued, keeps in correspondence with some of them, and in general keeps in touch with the group, in connection with central meetings and visits to institutions where they are in residence." Their Board of Home Missions has also "several departments for work among racial groups throughout the United States . . . located in educational centers."

Most Boards, however, "have no organized contact or oversight over such students, but try to keep in personal touch with them" (Ref. Ch. in Am.). Usually local agencies are depended upon, though apparently not often formally asked, "in university towns where there are foreign students, which interest themselves in these students" (Cong.). But "by and large, they have to rely pretty much on their own personal friendship" (Episc.). The Reformed Church, U. S., alone reports an effort "to get the professors and students and friends of the institutions where the young men are studying to show them every attention."

The need of more attention to such students by the Churches of America is emphasized by the Methodist Protestants, who say: "What they learn here of our Christian civilization, and what they acquire for their future service to their country, will have great influence in the progress their nations are to make." A similar emphasis is given in the reply of the United Christian Missionary Society:

> We have not undertaken anything specific for these students, except that we have endeavored to keep our own churches in contact with them, and have coöperated with the Y.M.C.A. and the Y.W.C.A. in the work which they are doing for these foreign students. These latter organizations are doing much in bringing them in touch with Christian influences and introducing them into Christian homes, and working among them through other Christian associations. This is a great and needy field for Christian service, and the Churches and organizations have not done the work which they should have done. I can think of no finer or more fruitful service to those of other lands than the possible contacts and helpful work with this great number of foreign students.

Contact through Returned Missionaries. Most correspondents either do not answer this question or doubt that such contact can be systematically secured, though "missionaries home on furlough always do what they can to make the students feel at home in this country" (Ref. Ch., U. S.).

The Reformed Church in America says: "Missionaries at home on furlough can be used with great effect, and are being so used." The Methodist Episcopal Church says:

Careful arrangements would make it possible for missionaries at home to be used in this work. A former vice-president of Peking University, now at home on furlough, chiefly because of broken health, believes that he could do a genuine service by having an opportunity to get into touch with men from China. He has a very large influence in Ann Arbor, where his residence is open to Chinese students who are there.

How much financial aid is given them by your Board, or other Boards of your Church?

What is apparently the general opinion of Foreign Boards is that expressed by the Episcopalians: "Our Board does not offer financial aid; nor does it, as a rule, encourage study on the part of foreign students in large numbers. We find that it has, in some cases, made returned students dissatisfied with the conditions of their life, especially in regard to salaries, and sometimes as to changed conditions generally. We insist that they be financed from the field. In some cases individuals and local parishes have made it possible for exceptional men to study here."

The attitude of the Presbyterian Board of Foreign Missions toward this whole problem is indicated by an extract from a letter addressed to their missions:

You will recall that the requirement regarding scholarship aid for such students is that the Mission and field Presbytery concerned should recommend them to the Board as students who, in the judgment of the Mission and Presbytery, should take post-graduate studies in America and should receive aid from the Board of Christian Education for this purpose. We find, however, that applications are coming to the Board of Christian Education, and by it are referred to us, from foreign students who do not have the recommendations of the Mission and the field Presbytery. Some of them have joined churches in the United States and present recommendations from a home Presbytery. Manifestly, it would be inadvisable for young men on the foreign field to get the impression that they can evade the requirement for a recommendation from the Mission and field Presbytery by coming to America and joining a church here. May we suggest, therefore, that in all cases where in your judgment a foreign student should come to America and receive scholarship aid your recommendation be officially communicated to the Board, either in the Minutes of your annual meeting or in the Minutes or your Executive Committee; otherwise we in the Board have no means of knowing whether the Mission concerned regards a given student as worthy of assistance.

Some concern has been expressed lest even in this way the number of students recommended by Mission and field Presbyteries may become so numerous as to make unduly large calls upon the funds of the Board of Christian Education. Our reply to this is that we believe that the number

of students so recommended by Mission and Presbytery will be small; that as a rule the Missions feel that native students can be most effectively trained for the Christian work which they are to do among their own people in the institutions on the foreign field which are maintained largely for those purposes; that it is not to the interest of the Mission and Church and not to the interest of the work that young men and young women should be encouraged to turn away from those institutions in order to come to America, and that it not infrequently happens that a residence of several years in America develops tastes and ideas which make such young men unacceptable, to some degree at least, for their return to the field. Are we right in this? Do you understand, and do you wish us to understand, that Mission and field Presbyteries will approve such recommendations for America only in the case of exceptional students who have first availed themselves of facilities offered by Mission institutions on the field, who have a sufficient knowledge of the English language to enable them to pursue their studies to a reasonable advantage, and who, in the judgment of the Mission, should have the benefit of some American post-graduate work in order to fit them for such Christian work on the foreign field in connection either with the Mission or the native Church? We believe that you will see the advisability of guarding this matter with some care along the lines indicated.

"Unofficial aid" (Cong.) is given in some cases; and sometimes "approved students" are regularly aided "to the extent of paying for passage over and back, tuition, and sufficient allowance to pay living expenses." The amount of such aid given is not often stated in dollars, but seems to vary somewhat according to circumstances, the M. E. Church, South, reporting from $15 to $50 per month; the Reformed Church in America a grant by the Board of Education of about "$180 and room rent per year to those who have the ministry or missionary work in view"; and the Reformed Church, U. S., varying amounts, averaging "from $500 to $1000 per annum." In the Presbyterian and United Presbyterian Churches foreign students, if aided at all, receive through their Boards of Education "the same aid as American students."

The Methodist Foreign Board reports: "Last year our contribution to the Friendly Relations Committee was $5,000. It will be much less this year because of our diminished income. We extended aid to the amount of approximately $5,000. This year we cannot go so far, and probably will not have available more than $3,000 for this purpose. None of the other Boards of the Church are interested, excepting the Board of Education, which from its Loan Fund from time to time extends aid to the amount of $100 to $150 to men who are in school."

"To qualify for any of this aid, the applicants must be members in good standing" in churches formally recommending them to the aiding Boards.

Do you employ them to create missionary interest in the churches and elsewhere? What is the effect upon them and their hearers?

The Boards seldom make systematic effort to use foreign students as speakers, though probably all of them do so occasionally, "the success of this varying with the individual. Some have been most successful and some are flat failures"—just as other speakers representing such causes. The Reformed Church, U. S., correspondent thinks "very few foreign students are capable of making a good impression upon an audience"; but the M. E. correspondent reports splendid service from one student, whose "presentation of the needs of China and the relation of the Church to those needs is compelling," and from another, "a less eloquent speaker, but a man of good sterling qualities, who would win the approval of any group to whom he might go."

Effect. The varying effects suggested above are common, the results being usually only "fairly good." The Reformed Church, U. S., reports:

> Foreign students are usually taken to our summer missionary conferences and other church gatherings, where they get to meet people. Years ago the presence of a Japanese student created a great deal of interest. My impression is that, as the number of these friends increases, the interest on the part of the members of the Home Church is lessened.

Is their opinion sought about conditions, problems, etc., in the Mission Field from which they come? and is it valuable?

The opinions of foreign students are frequently, but not systematically, sought by the Foreign Boards.

The value of such opinions is, of course, always "subject to the limitations consequent upon their youth and inexperience." "It is, however, helpful as to general atmosphere," particularly when obtained informally, when the students visiting in offices or in homes are made to feel their questioners' "personal interest in their country and people."

The most definite reply is that of the Methodists:

> We are in constant consultation with men of these types concerning the work in the Mission Fields. Their viewpoint, in my judgment, is one of very great importance in the shaping of our opinions. On the other hand, it is not difficult to find in them the national spirit, and not always is there tolerance of Western views and ways which enables them to give the seasoned judgment which discussion on such matters requires. Some of them are entirely sympathetic with the essential views and plans of our Western Churches; but I should look for variations in their judgment. And yet, even in these variations will be found material for us who are trying to think through these problems.

Are any measures taken to insure their certain and prompt connection with the Mission Fields from which they come, and the Native Church, upon their return?

The answers to this question are quite varied, but affirmative. "There is little chance that they shall fail to be organically connected with the Mission when they return" (Episc.). "Whenever the Board pays the expenses of the students during their stay in America and their passage to their own country, we see to it that they become identified with the work of the Native Church" (Ref., U. S.). "Yes, if they have been supported by the Board of Education, or aided by the Board of Foreign Missions" (Ref. in Am.). Great pains, however, seem to be taken by most Boards to see that, in every case, the return is voluntary and so planned as to result in the largest possible adaptation of the worker to the field in which he will likely be most useful.

The Baptists say:

Students are not bound to make connections with the Missions or native Churches on their return to their homelands, although opportunity is offered, and communication between the Missions and students tends to keep the relationships uppermost in the students' minds. Our purpose in bringing them to America is to fit them to do the service for which they are best fitted, in the place where they would feel the greatest satisfaction. On the basis of this cordial confidence, practically all our students go back to work in close relationship with the Christian enterprise in their homeland.

The Methodist reply is:

We are constantly concerned to keep in touch with the fields to arrange for the proper placing of men when they return. This, however, is a rather difficult process, and I cannot feel that we have reached a finality in our methods. The placing of men who are trained in our American schools in the regular church work in foreign fields is difficult, both from the psychological and the economic standpoint. It is not easy for a man trained from the American point of view to go back—let us say to China or to India—and share fully the point of view of the nationals who have never been out of the country. We are, however, alive to the importance of this question.

Spiritual efficiency is no doubt sought by all, though strongly emphasized by the Presbyterians only:

Upon the most important point of their return to their native land and connection with Christian work there, we are endeavoring to work more intelligently each year. We connect the foreign student applying to us with the Mission in his country, often putting him in correspondence with missionaries at home on furlough. We urge upon him the great possi-

bilities of service, if he is willing to make the sacrifice and go out, not as an American missionary (which he is not) but as a member of the native Church, and stand shoulder to shoulder with his fellow Christians in the work of building up that self-governing, self-supporting, self-propagating Church on the mission field in whose hands we expect eventually to place all direction and control.

II. Foreign Students Other Than Those Preparing for Christian Work

How far can you keep in touch with these, especially of your own denomination?

Most Boards are naturally still less systematic in keeping in touch with this class of foreign students than with those who are formally under their care, but "through remittances from their parents, when sent through the Board," or otherwise they usually pay some attention to their presence in America, and often admit they ought to pay more. They think more often about students coming from their own mission fields, but rarely give advice or counsel unless asked.

The Episcopalians work through their National Student Council, which makes a point of "urging the Episcopal Church groups in the different student centers to be specially cordial to foreign students, and to do everything possible to make them feel that they are among friends, and to maintain their connection with their church. In some places, notably in New York City, there is a large group of Episcopal foreign students, with a fine spirit."

"Special opportunities for keeping in touch with these students" are found in summer student conferences.

In individual cases where it seems to be required and is possible, [the Methodists] aim to emphasize the preparation for religious work upon their return. On the other hand, usually the emphasis has been made before they leave home, and our service is rather to help them to retain their purpose amid the distractions which come in their American experience.

Concerning all these students, Christian and non-Christian, it seems [to the Presbyterian correspondent] that we should cultivate closer relations, endeavor to get them into our Christian homes and churches, as far as possible, in order that they may form a truer judgment regarding our American Christianity, and that all possible efforts for their evangelization should be put forth.

Is any special effort made to induce them to prepare for distinctly religious work upon their return?

The answer to this question is partly given or to be inferred in the answers to the preceding question.

No special effort in this direction seems to be made by any of the Boards, unless through the Y.M.C.A. or other local organizations. The Baptists frankly admit that "the demands upon the time of our secretaries prevent us from doing any particular work with students outside our special list."

III. Non-Christian Foreign Students

Would it be wise to undertake evangelistic work among them as a definite part of the Foreign Mission work of your Board?

Most Foreign Board secretaries seem to think evangelistic work among foreign students important, but few look upon it as a work that ought to be undertaken by their own individual boards. The Baptist opinion is that it should be undertaken by the Home Mission Society in close co-operation with the Foreign Mission Society. The Episcopalians leave all such matters to the local church, emphasizing "personal work of an evangelistic character rather than evangelistic campaigns." The Reformed Church, U. S., correspondent says: "Here in Philadelphia, I am sure that the students in the several institutions of learning are brought under Christian influences." The Presbyterians refer to the "most remarkable piece of work" done by the Rev. A. W. Stevenson, "as Foreign Students' Secretary of the Christian Association of the University of Pennsylvania."

The United Presbyterians "think it would be wise for the Boards to unite in concerted effort for the evangelization of such students who are not Christians"; but that "care should be taken to avoid overlapping by assigning certain schools or certain sections to certain Boards."

The Methodist reply is the only one to this question that insists that the work be done, whatever method may be adopted in any given institution:

> I would think that the promotion of distinctive evangelistic work among foreign students, which is already in large measure done in the Christian organizations of students and through the Friendly Relations Committee, might be better carried on as a common task than as a distinctive Foreign Mission task of any one Board. On the other hand, there might be, in part because of their scattered residence, a well-systematized personal work amongst them where they are residing, or through the schools in which they are studying, which would yield definite results. I think there is no more important process for bringing religious influence upon the establishing of future policies of Mission lands than to secure in firmer positions as Christians here the men and women—among them the very best—who are in our schools in this country.

One correspondent seems to think of this work as a Foreign Board duty, saying: "Yes, decidedly so. Our Foreign Boards hardly realize the

importance of continuing strong Christian influence about these foreign Christian students increasingly coming to America."

Desirability of seeking from them criticisms of mission work, or reasons for their present rejection of Christianity

Only two correspondents (Cong. and Ref., U. S.) seem doubtful as to such desirability, though of course "due allowance would need to be made." "Within the natural limitations of age and experience, the mind of foreign students is illuminating with regard to religious questions. It should always be kept in mind, however, that they represent the students' attitude, which may be distinctly different from the popular attitude of their fellow-countrymen" (Bapt.).

The Episcopalian correspondent thinks "This would be invaluable, inasmuch as we need above all things to know as much as possible about the non-Christian attitude toward our enterprise." The United Presbyterian and the Methodist replies agree that "the interpretation given by these men, where they are really thoughtful and familiar with all the facts, is valuable, and would have an influence upon (M. E.)—would be worth having and a help in (U. P.)—the determining of Mission policies."

Replies From Women's Boards of Missions

Compiled by Mrs. Charles K. Roys,
Executive Secretary, Board of Foreign Missions, Presbyterian Church in the U. S. A.

The same questions were sent to the Women's Boards of Home and Foreign Missions as those sent to the Men's Boards and indicated in the previous section of this chapter. Ten Boards answered, and the statements which follow are quotations from their replies or are based upon their answers.

With reference to foreign students preparing for religious work after their return to their homelands, seven of the ten Boards reporting state that they have students under their care, the total being thirty-three. These students come chiefly from Japan, China, Korea, and the West Indies and expect to return to their native lands. The Boards which have accepted responsibility for these students have arrangements for receiving advance notice of their coming.

In answer to the questions, "How much contact and oversight of these students is there?" and "Could missionaries at home be used for this work?" typical statements follow: "All who have thus far been in this country have been under the direct care of the Foreign Secretary or members of our Board. In a few cases missionaries have also given valuable

help in supervising the work that these young women do in this country." "Contact and oversight—mostly through the college presidents and teachers where they are at school." "Could missionaries be used in contact and oversight?—Yes, there is too little of this work." "Their post-graduate study is carried on under the direction of the Board. Yes, missionaries at home could be used in this work." "Contact with and oversight? Social and personal and trying to keep in touch with Christian people and our own churches. In sickness and hospital cases attention much appreciated. Yes, missionaries can do much, for they know the home friends of the students and the home conditions and can take back definite word to parents and friends overseas. One young missionary spent two weeks at Northfield as host to twelve Oriental students."

The Woman's Foreign Missionary Society of the Methodist Episcopal Church writes:

> Missionaries of the right type ought to be able to help make the visit of foreign students to America effective. We quote an official action of the Board which helps to keep the Board in touch with such students of its own denomination: "Resolved, That the Field Student Secretary be requested to report to the Chairman of Foreign Students in America the names of all Methodist foreign students whom she meets in her college visitations."

Five Boards assist foreign students financially, the Woman's Foreign Missionary Society of the Methodist Episcopal Church reporting that annual scholarships of five hundred to a thousand dollars are awarded to some students, and the Woman's Foreign Missionary Society of the Baptist Church stating that it has covered all the expenses of four of the seven students under the care of the Board, allowances of three hundred to six hundred dollars a year being paid to two, and the expenses of the remaining student being met privately. Two of the Boards report that it is not their policy to aid foreign students financially and two that such assistance is given through the Boards of Ministerial Relief or of Christian Education of their denomination.

Most of the Boards desire to use foreign students to help create missionary interest in churches and elsewhere, and report that there is almost invariably unusual interest on the part of audiences thus addressed. Only one Board reports that such students are rarely employed. "They create mission interest wherever they go and as far as we now know they are not spoiled by the attention they have received. Those who are studying, of course, do not do much regular deputation work." "From time to time we have students from Japan, Cuba, Brazil, and Mexico taking courses in our Theological Seminary. These students are used to create interest in the

countries from which they come." "Employed to some extent to create missionary interest and to good effect." "Students employed to create interest in churches. Effect on them and their hearers most unusual." "We always use them to create missionary interest in the churches. They are in demand usually." "While they are in school, study is their first work, but they go occasionally to address interested groups. Too much of this kind of work is not good for the students, but their presence usually gives added interest."

Two of the Boards report that the opinion of foreign students about conditions and problems on the mission field from which such students come are not sought, and that they do not believe such opinions are of value. Six Boards state clearly that they desire the advice and counsel of such foreign students, although two qualify their judgment as to the value of such contributions: "The opinion of the older Oriental women, such as Dr. Ma Saw Sa, is of value. I am not so sure that that of the younger girls, especially those who have been away from their country for a number of years, is of very much worth. The younger girls, too, do not have, I find, any broad knowledge of our mission work as a whole. Their experience has been limited to one or two stations." "We consider their opinion regarding conditions in their native country of great value." "Opinion about conditions, problems, etc., in the mission field sought but do not find it *always* reliable." "Students who are working under the direction of the Board are in constant communication with their mission on the field." "Opinion about conditions is certainly sought. Often wonder if there is much *value* in their presentation." "The opinion of foreign students about conditions in their own lands is sometimes sought. I think it ought to be sought more frequently. It certainly is valuable to get their point of view."

Most of the Boards state that prompt and certain connections with the Missions and the Native Church are secured through mission action or through the relationships with missionaries rather than by direct action of the Boards themselves. "Our Board here has nothing to do with their work after they return, but our Missions usually have places of service waiting for them, when they have completed their course in America." "They are generally sent by missionaries and kept in touch through correspondence with the missionaries who sent them." "We always attempt to secure their services but we do not always succeed." "The strongest influence in this case is the missionary on the field who knows them and who covets them for work. They carry on vigorous correspondence."

As to the wisdom of undertaking evangelistic work among non-Christian foreign students, the Boards are one in their judgment as to the necessity and urgency of such work. One secretary writes: "I consider it a greatly

needed department of mission work to-day to come in touch with the non-Christian students in America, and to weigh very carefully and thoughtfully their reasons for rejecting Christianity in the Christian land to which they have come as students." And another, "Most assuredly it ought to be done. Bible classes should be formed and efforts made to get them to attend church and a Bible class."

On the other hand, two of the Boards point out that the Foreign Boards are not organized or staffed for this work, and that the responsibility for such efforts rests upon the Board of Home Missions of the Church, or upon other agencies of the college or church.

In answer to the question, "Would the criticisms of mission work by non-Christian foreign students and their reasons for rejecting Christianity be a help in determining mission policy?" five of the Boards reply as follows: "Very valuable I should think." "Yes, their criticism of mission work or reasons for rejecting Christianity should be worth seeking." "Yes, indeed. Only yesterday a Chinese, who had just received his Ph.D. from Columbia, complained to me about many things missionaries report to the churches in the United States as wholly misleading and unfair. Another said she left the Mission School and went elsewhere because the missionary had taught her 'all she knew and had nothing more to offer,' which of course was not quite true. That particular mission station had no high school course. And others cannot understand why the native church is denied the disposition of and control of board and mission funds, and of even the placing of missionaries." "I am sure their criticism would throw some light on the question." "Their criticism of mission work, in my opinion, is decidedly worth seeking in determining mission policy."

Cosmopolitan Clubs

By Dr. L. H. Pammel,

President, Association of Cosmopolitan Clubs of America

The motto of the Association of Cosmopolitan Clubs is: "Above all nations is humanity." This sums up the spirit of the Association. The constitution of the organization states:

The object of the Association shall be the development in the world of the spirit of human justice, coöperation, and brotherhood, and the desire to serve humanity unlimited by color, race, nationality, caste, or creed, by arousing and fostering this spirit in college and university students of all nationalities. The membership of the organization is confined to all college and university clubs and clubs made up of alumni of such college and university clubs having for their object the uniting for mutual social and intellectual benefit of persons of different nationalities.

The first Cosmopolitan Club was organized at the University of Wisconsin, in March, 1903. Later the organization became designated as the Association of Cosmopolitan Clubs of the United States of America. It is affiliated to the Confédération Internationale des Etudiants, and was represented by two delegates at the convention held by that body last year in Warsaw. At the present time the following student centers and institutions have chapters: Cleveland, Coe College, Cornell College, Cornell University (Men), Cornell University (Women), Denison University, Drake University, University of Denver, DePauw University, Georgia University of Technology, Grinnell College, University of Illinois (Men), University of Illinois (Women), University of Indiana, Iowa State College, University of Iowa, Indianapolis (Intercollegiate Club), Kansas State Agricultural College, University of Kansas, Miami University, New York Intercollegiate Cosmopolitan Club (unaffiliated), University of Michigan, University of Minnesota, Ohio State University, Oklahoma Agricultural and Mechanical College, Leland Stanford University, Syracuse University (Men), Syracuse University (Women), University of Southern California, University of Wisconsin, Worcester Polytechnic Institute.

I do not have a full list of the membership but I am estimating the number at about 1,500 students, who come from various countries in Europe, Asia, South America, Africa, and North America.

The work of the Young Men's Christian Association and the Young Women's Christian Association for the foreign students is highly appreciated by the various Cosmopolitan Clubs, but these two organizations cannot fully attend to the matter of organizing the work of foreign students, especially in its application to the forum.

The local Cosmopolitan Clubs have a President, Vice-President, Secretary and Treasurer, and a Board of Directors. There is also a Faculty Adviser for some of the chapters. The national Association officers are a President, General Secretary, Alumni Secretary, Treasurer, Vice-President, and where the *Cosmopolitan Student* is published, a Business Manager. There is also a Vice-President from each Vice-Presidential District. The offices of the several clubs have been largely in the hands of foreign students. The Cosmopolitan Clubs give the students a chance to do their own business, organizing and carrying on debates. There is an opportunity to become efficient in parliamentary procedure.

Programs. The members of the Cosmopolitan Clubs prepare their own programs and carry on their own discussions. American students are benefited by coming in contact with some of the keenest students of foreign countries. They have come to respect the views of students of foreign lands and there is, I am sure, an appreciation of the many fine things of other countries. The literature, history, and science of these countries are

brought to the American student and thus the American student gets a wholesome respect for the citizenship of other countries.

The general policy of these clubs is to discuss such topics as international relations, forms of government in the different countries, habits and customs of the people, the government of the United States and its political parties, economic conditions of various countries, the youth movements of the various countries. These subjects are discussed by men qualified to speak. Discussions of our political institutions bring home to the foreign students our method of conducting a political campaign and the manner in which the legislative functions of our government are carried on. The American student gets a good view of the political institutions of other countries. One of the important phases of the work of the Cosmopolitan Clubs is to put on an entertainment once a year known as "International Night." This entertainment is one of the best on the college campus. The whole campus catches the spirit of Cosmopolitanism. The American students and faculty are frequently amazed at the kind of entertainment that is presented. Several chapters use the proceeds of this entertainment for the Foreign Student Loan Fund. This International Night produces the best talent the foreign students possess. There is a display of the native costumes, the method of conducting business, agriculture, and education. International Night also gives the American student an opportunity to bring to the foreign students the best we have to offer in this country.

Selection of an Institution. The selection of a college or university is brought about in several different ways. Foreign students returning to their country often recommend the particular institution they attended, or some missionary in a foreign country speaks highly of a certain institution. The Methodist Church directs foreign students from Methodist missions to attend its institutions in this country. The Presbyterian, Episcopal, and other colleges do likewise. Again, foreign students select the institution because of certain lines of work that are offered there. Mr. Claron D. Barber of the Cosmopolitan Club of Champaign, Illinois, writes me as follows:

> The foreign student selects the institution to be attended by him in the following ways. If he is a government student, as a large share of our foreign students are, an institution or sometimes a group from which he can make his choice is recommended to him by his government as being best fitted to the course he desires to pursue, and which, or one of which, he must attend. In some cases the government recommends only one.
>
> In other cases the foreign student makes his own choice. Usually he is much guided by the advice of his countrymen who have been educated in this country or who are at the time in attendance at a school here. Also he may from information gathered in other ways, decide on his school here, as, for instance, the engineering school at this institution, which has

obtained a desirable prestige in the Philippine Islands which attracts many students. In selecting his institution the foreign student does not vary greatly from the American student except that the location of the school is not of such importance to him.

American education has, I believe, tended to broaden and strengthen the life of the foreign student, the stimulating effect of contact with new views, ideals, and methods found in a different environment being noticeable. It has fitted him socially and scholastically for success in his homeland.

Here foreign students have taken part in athletics to a limited extent; they have been active in honorary organizations; some have entered publication activities; but on the whole students of other countries have concentrated on their scholastic activities.

Membership in Societies.—Many of the foreign students in our institutions are members of the Young Men's Christian Association and the Young Women's Christian Association. They are members of literary societies; quite a number have been elected members in certain honorary societies like Phi Beta Kappa and Phi Kappa Phi, and a number have been elected to the scientific research societies, like Sigma Xi, and other honor organizations such as Tau Beta Pi, the engineering honor society, Gamma Sigma Delta, the honor agricultural society, and the honorary agriculture fraternity Alpha Zeta.

Scholastic Attainment.—Many of these foreign students have done splendid work in college and university. They are quick to see and appreciate the importance of fine scholarly attainments. In matters of discussion they are able to meet any of our students in debate. Many of the foreign students who have returned to their native lands are now occupying prominent positions in executive, scientific, and legislative work. They are doing fine research work on problems connected with their agriculture and doing fine work as professors and teachers. Some of these students have spent years in thoroughly mastering the subjects which interest them. For instance, one man from India studied thoroughly the agricultural problems of this country. Another man from China studied the forestry situation in this country thoroughly so that it might be applied to China, Another man studied the sugar industry in this country so that it might be applied to China, and another student studied the agricultural engineering problem with a view to its application to South Africa.

Advanced Degrees.—Many of the students after completing their course in this country and receiving their Bachelor's degree, take advanced degrees, M.S., M.A., and Ph.D. Throughout this period these students maintain their interest in the Cosmopolitan Clubs.

Publication and Convention.—The Association of Cosmopolitan Clubs issues a magazine known as the *Cosmopolitan Student*, which is sent to

every member of the organization. This *Student* is edited by what is known as the "Editorial Chapter." The editorial part is altogether in the hands of the students, mostly American students. The contributed articles come from many different sources—members from different countries.

The annual convention meets once a year, usually after Christmas. The place of the convention furnishes the executive officers. Conventions have been held at Bloomington, Indiana; Minneapolis; Madison, Wisconsin; and Philadelphia.

The biggest thing for the Association to do is to develop the alumni membership of the Cosmopolitan Club in order to keep in touch with the organization the world over and cement the friendships that were formed in colleges.

In conclusion, I think it is proper to state that our American institutions have impressed themselves on the foreign student and that through the Cosmopolitan Clubs our American students have had instilled into them the spirit of tolerance for the views of their foreign friends and co-laborers. The Cosmopolitan Clubs thus exert a wholesome influence on the American college life.

"International House"—New York City

By Harry E. Edmonds, Director

During the last year a gray mass of brick and stone has raised itself in New York on Riverside Drive nearly opposite Grant's Tomb. It immediately engages one's view, with its main façade facing south on the park where in the spring, Japanese cherry trees bloom, and across from which are the trees planted by Li Hung Chang in memory of his friend, General Grant. Its windows, row on row, in every direction drawing light, and its two towers, like spires pointing upward into the blue, are symbolical of its intellectual and spiritual aspirations.

One asks, "What is it?" Thereby hangs a tale, and thus the tale begins.

From the uttermost parts of the world they have come—students ten thousand strong—to America seeking its best: the best of its institutions, the best of its industries, and of its civilization; but most of all these eager young people have come to study us—you and me. They come with faith, with an almost childish belief in our greatness and goodness and with a generous spirit of willingness to sit at our feet and learn. Fifteen hundred of these men and women are studying in the colleges and professional schools of New York City. Here they are thrown into the varied surface life of an impersonal city of millions.

Fourteen years ago, a friendly "Good Morning" was spoken to one who

was lonely, one who said that no one had greeted him in any way during the three weeks that he had been in New York. An investigation proved that the students who come many thousands of miles to study in America—only a few of them then—were really "lost" in the great City of New York, with little opportunity to discover beneath its surface any real American life. An invitation to an informal tea on a Sunday afternoon met with such a hearty response that a series of Sunday suppers was planned, and these in turn proved so successful that a further program of hospitality and service was projected. Through the coöperation and interest of many American friends this program has been improved and enlarged year by year until now (1925) the Club has the following membership: 1,020 students from 65 different lands studying in 57 colleges, universities, and professional schools of greater New York.

China with 121 members heads the list of foreign countries represented in the Club. Japan comes next with 89, Canada 62, Philippines 38.

Excepting the United States, Canada has given the largest number of women—45, Norway 16, China 14, Japan 12. The American women-membership is 150.

China again heads the list of foreign countries in male membership—107. Japan comes next with 77, the Philippines with 32, Russia 22, India 20, Canada and Germany 17 each, Greece 15, and Armenia and Sweden 13 each.

The total number of women in the Club is 349 and of men 671.

The grouping of members according to continents is as follows: North America 422, Asia 287, Europe 255, South America 54, Australia, New Zealand, and Pacific Islands 12, Africa 10.

The religions represented are Brahmanism, Buddhism, Christianity, Confucianism, Judaism, Hinduism, Jainism, Mohammedanism, Zoroastrianism. Of the Christian churches the following are represented: Catholic. Christian Science, Greek Orthodox, Gregorian, Nestorian, Protestant, and Quaker.

The wonderful new home center on Riverside Drive, provided through the generosity and international-mindedness of Mr. and Mrs. John D. Rockefeller, Jr., was opened in September, 1924.

International House—the new home for this fourteen-year-old work—while architectually one building, is in reality three buildings with separate walls, under one roof. There is the Dormitory for Women, with 125 rooms; the Dormitory for Men, with 400 rooms; and the Club or activities portion of the building to be used by both resident and non-resident members. In this third section are the Social Rooms, the Assembly Hall, Refectory, and athletic equipment. The building was under construction

for two years and its cost, including land and furnishings, is over two and one-half millions.

While closely identified with the universities and other educational institutions and with agencies engaged in furthering international understanding and good-will, International House is separately incorporated under a liberal charter which will enable it to carry on its program of international service free of any educational, religious, or political bias.

The Cosmopolitan Club now has a large and active American membership. This will be increased in International House, on a resident and non-resident basis, for it is recognized as obvious that the objects sought require the hearty and unselfish support of a large number of American students and friends. While International House will be a miniature world with all races, all nationalities, all religious, each with its particular point of view, inheritance, and traditions, it will also be to no inconsiderable degree an American University Union—metropolitan, national, international in scope—open to men and women interested in furthering the objects for which it stands.

What are these objects? Broadly speaking, there is only one—"That Brotherhood May Prevail." This is the inscription carved over its main entrance. It is the universal longing to-day of every human heart that has a mind large enough to grasp the tragedy of the present world.

Mr. Rockefeller, at one of the Sunday suppers, has stated the ideal and purpose of this whole undertaking. "Prevail where—in the United States? In America? But this, we must remember, is International House, the home of all nations; hence the meaning is clearly that *international* brotherhood may prevail. That Brotherhood may prevail *throughout the world.* International House, the home of all nations, rising majestically above the greatest city in the world, standing for the brotherhood of man and the fatherhood of God, shining forth as a beacon light to guide humanity into the safe harbor of world brotherhood, proclaiming to mankind the gospel of peace on earth and good-will toward men."

There are three principal ways in which International House will endeavor to carry out its great purpose. First it will be a student movement. Youth is crying out for expression. It wishes to play its part in the new tides of thought that are abroad in the world. It is not content to wait to take the reins from the older generation without having tested its own wings. In the membership of this building there will be a community whose citizens may test out and see if there be any good in such words as "Responsibility," "Work," "Service," "Truth," "Justice," "Brotherhood," when applied to a community that is really a replica of the world itself.

International House, in the second place, will be an educational under-

taking. From the point of view that "a university is not a place where everything is taught, but one to which every one may come," it will be a world university. Charles Lamb is reputed to have said to a friend whom he was dining at his London Club, "Do you see that fellow over there? I hate him." "Who is he?" said his friend. "I don't know," said Lamb. "That's why I hate him." This well illustrates the educational problem and opportunity of International House. Out of the wholesome student activities—the bumping of physical elbows in friendly rivalry in the athletic equipment, and the intellectual give and take of friendly intercourse—will come about an educational process that will make itself felt in many lands.

Something like this happened in Paris nearly a thousand years ago. The fame of Abelard, a scholar of great learning, drew students to Paris, from all over Europe. They came in such numbers, and most of them had so little money that they were obliged to construct rude huts in the suburbs, of mud and fagots. They came out of the darkness of the Middle Ages. They listened to the lectures of the renowned monk. Then they talked things over amongst themselves. The knowledge which they derived from one another in their rude huts became the light of a common understanding. Upon returning to their various countries, they passed this light to their fellow countrymen and soon the ignorance and prejudice of the dark ages gave way to the dawn of the age of learning. The Renaissance had come! May not something similar take place in our day from within the four walls of International House? As steel and stone are stronger than mud and fagots, so may we take courage to believe that International House may influence a world as the pupils of Abelard influenced a continent.

In the third place this will be a spiritual movement. Not in the rivalry of the adherents of different sects or religions, each trying to prove his the best, but in the spirit of reciprocity, each loving his own, and trying to see the good in his neighbor's. It will be a spiritual movement as it gives its members the opportunity to evaluate truth, brought from the ends of the earth, in the laboratory of human experience. They will learn, whatever the color of their skin, however ancient their cult, that no man, or group, or nation has a copyright on truth. They will test great world forces by this word. Applied to international affairs, they will hardly be able to escape the conviction that war is murder, "spheres of influence" are stealing, "propaganda" is lying; and in the realm of religion, that adherents of time-worn phrases will not bring together a world for fellowship and service.

Thus, as a student movement, an educational undertaking, and a spiritual enterprise, International House has a promising future. Does

it not give us faith in the possibilities of kindness and good-will when we see how a morning greeting can develop into an opportunity for world friendship?

Institute of International Education

By Stephen P. Duggan, Ph.D., Director

The Institute of International Education was organized in February, 1919, by the Carnegie Endowment for International Peace to be its organ for the development of international good-will by means of educational agencies. It is instrumental in bringing to this country distinguished scholars, educators, and university professors from all the countries of the world whom it circuits among our colleges and universities to deliver lectures in all the fields of scholarship, but particularly in those which will enable our people better to understand the institutions, culture, and civilization of the other countries. Likewise, it has assisted American professors on sabbatical leave to accept invitations from foreign universities to spend their leave in lecturing at those places.

One of its most important functions is to secure fellowships for foreign students who are eager to study in their special fields at American universities and for American students to do likewise in foreign universities. It is essentially a clearing-house of information and advice concerning things educational in foreign countries for Americans and concerning things educational in the United States for foreigners. It has been of the greatest service to teachers and students by giving them letters of introduction to people in the country to which they may be going and in providing foreign teachers and students with letters of introduction to the universities in which they will study or lecture in this country. The Institute has correspondents in most of the countries of the world from whom it receives reports concerning educational movements in those countries and to whom it sends reports concerning activities in our own country.

One of the ways in which it has been instrumental in removing irritation has been in helping American institutions to evaluate the degrees of foreign countries and to advise foreign countries of the evaluation of institutions of education in our own country which measure up to different standards. It also has been very successful in holding conferences on particular problems of education, for example, a conference on the place of the returned Chinese student in Chinese life.

In order to inform foreign students and teachers of conditions in the United States the Institute has published:

"Guide Book for Foreign Students in the United States,"
"A Bibliography on the United States for Foreign Students."

The above booklets enable him to secure his proper orientation here. It has similarly provided the American students with:

"Opportunities for Higher Education in France,"
"Opportunities for Graduate Study in the British Isles,"
"Opportunities for Higher Education in Italy,"
"Fellowships and Scholarships Offered to American Students for Study in Foreign Countries and to Foreign Students for Study in the United States."

The Director publishes every year an annual report which describes the activities of the Institute during the previous year.

Student Volunteer Movements

By Burton St. John,
Formerly Candidate Secretary, Student Volunteer Movement for Foreign Missions

At the present time there are four major Student Volunteer Movements. They are those of Great Britain, the Near East, China, and North America. In addition to these there are a number of similar movements numerically minor, or developed in lesser areas so that they are not of prime significance in the various Student Movements.

In all of these the relation between the Student Volunteer Movement and the international migrations of students is incidental rather than primary. This relationship is found first in the tendency of these movements to put emphasis upon thorough training for missionary service, and secondly in Great Britain and North America by way of recognition of student groups from other countries as a peculiar field for the development of international friendships.

The Student Volunteer Movement in China. The Student Volunteer Movement in China is a movement for the ministry, which relates it simply to men students. It is under the ægis of the Chinese National Committee of the Young Men's Christian Association. Its relation to Chinese students who go to other countries for training is secondary only. It does not financially aid or do other than encourage its members to get the best possible training for their work in the Christian ministry in their own land. In doing this, however, it does lead indirectly to a good many students' going abroad for additional training, especially those who have been tried out by actual experience in their own land.

The Student Volunteer Movement in the Near East. The Student Volunteer Movement in the Near East is an independent movement and includes in its membership those who purpose to give their lives to any type

of Christian service. Thus it includes both men and women. It is the youngest of the Student Volunteer Movements, and in its relation to student migrations its position is analogous to that of the Student Volunteer Movement for the Ministry in China.

The Student Volunteer Movement in Great Britain. The Student Volunteer Missionary Union in Great Britain at the present time is not an independent movement but is an element in the British Student Christian Movement. As such its members function so far as general religious activities are concerned, including that of work for and with students from other lands, through the Student Movement. There are evidences, however, that the members of the Student Volunteer Missionary Union take a particular interest in the work which is done by the Christian Movement for students from other lands. This is a normal outgrowth of the purpose to give one's life to foreign missionary service.

It has no relation whatever officially either to the encouragement of students from other lands to come to Great Britain for study or to the supervision of any Christian work that is done among those who do come.

The Student Volunteer Movement in America. As a national organization the Student Volunteer Movement for Foreign Missions is independent, but it recognizes clearly that its membership should function through the Christian Associations. In this way its situation is not different from that of the Student Volunteer Missionary Union of Great Britain.

SOME CONSTRUCTIVE SUGGESTIONS

Chapter IX

SOME CONSTRUCTIVE SUGGESTIONS

The first section of this chapter contains practical suggestions and counsel originally intended to appear in preceding chapters of the volume. In many places those who have contributed to the foregoing chapters made recommendations as to how the situations which they have been describing might be remedied and changed for the better. The Editorial Committee has selected certain of the most interesting and valuable of these comments and they are given in the concluding chapter of this survey, the title of the chapter from which they have been chosen being indicated.

The last section contains comments by representative American leaders interested in the problems before the survey. These statements were made in answer to the question: "How can foreign students be enlisted and made most useful in the work of the Christian Church and in the cause of international friendship, and where does the primary responsibility rest for this work among them?"

There are doubtless certain duplications in the pages that follow, but the Editorial Committee has felt that because of the varying sources from which the material has come and of the difference in viewpoint of the writers, the statements that follow justify their inclusion in the chapter.

I.

The Influence and Careers of Returned Students in Their Homelands

From China. In the first place, the caution is given that the students should not be allowed to go to the United States too young. From other sources the opinion has been expressed that a safe rule is for them to come as post-graduate students rather than as under-graduates. A Chinese returned student himself writes: "Send them out after they are about thirty years old or after they have gone through college in China or have had an equivalent education. Do not send them out too young."

A vice-president of one of our best known universities in China writes: "It has been our policy to urge upon students the completion of college courses in China leading up to special lines; then, following college, the

securing of definite practical experience in their specialties for two or three years in China before going abroad for post-graduate study. Post-graduate study should be intensive work along the line of their specialty, with time allowed for travel and observation of American home-life and institutions, but their special studies should be on those problems developed in China and not in general post-graduate work on American problems."

In the second place, the need of the returned students' emphasizing the principle of practical service is pointed out. "They need (a) a philosophy of life based upon common sense and service to mankind; (b) emphasis on character; (c) more practice than theory. Students must observe more, labor more, read less, and theorize still less." Another writes: "Do not expect too much from them. Do not expect from them what they can give only in circumstances other than the real circumstances now in China."

In the third place, emphasis is placed in all the answers upon the need of more and closer contact, both in the United States and in China, with people of true Christian character and with Christian groups:—"Close coöperation with the Committee on Friendly Relations and the local Y. M. C. A." "Definite connection with individuals who will introduce them to the best ideals, institutions, and Christian friends." "Get them in contact with the best people abroad while there." "More personal attention to students while in Western lands; entertainment in Christian homes. Many never see the home life in America."

From Latin America. Correspondents recognize that the present situation is not at all satisfactory, since there are far too many tragedies connected with the student migration and far too few complete victories.

One correspondent says that only those students who have finished basic courses should be encouraged to come to the United States. Such would be older in years and experience and would be more competent of judging the new environment in which they would find themselves in this country. But the best results will come through earnest, sane work done with these same students who are among us. Some way must be devised to reach them and put before them the real situation in this country in such a manner as to gain their confidence and esteem. There should be strong, experienced men and women whose sole duty would be that of meeting these young people on their arrival.

From the Near East. The following suggestions may be helpful in getting better results from this student migration:

Encourage those to go to America who are above twenty and who seek specialized forms of education which cannot possibly be secured at home.

Forewarn the poor, especially those who expect to earn all their living.

Create facilities for establishing closer touch with American families,

church, and Christian institutions, and inspire them with duty to their native land.

Grant scholarships with express understanding that recipients should return to their homeland.

The Committee on Friendly Relations of the International Y. M. C. A. or the Institute of International Education should establish an office in the Near East to look after the interests of these students before they leave their homeland. The need for such an office is especially urgent to facilitate the obtaining of passports for the students. Although the students are exempt by immigration laws from quota limitations, yet they are constantly facing the greatest difficulties and delays in getting proper permits to come to America.

The governments of the Near East should appoint abroad representatives to look after the interests of their students.

From the Philippines. The following suggestions concerning ways to get best results from these student migrations are quoted from the findings of the Filipino committee on survey of foreign students:

It is suggested that in the colleges and universities of America there exist what might be known as Heads or Deans of foreign students who will assist to minimize the snobbery to which they are subjected, and to show them more of the best of American family life. America herself ought to be more careful of the types of men and women she sends out to other countries. These ought to typify in their life, in their conduct, in their dealings, the true spirit of America and should show less of the false pride which they are apt to entertain about their alleged superiority. More thoroughgoing Christians, broad-minded and liberal, should be sent to the Philippines and other countries in the Far East, to counteract the bad influence left by drinking Americans and by purveyors of vice. More Americans of spiritual depth should be sent to counteract the influence of some American business men inclined to be too materialistic, thus giving a false perspective to the people who judge America by the conduct of Americans whom they see. There should be more spirit of comradeship on the part of American students and foreign students. The Cosmopolitan Club movement is a good example of movements of portentous possibilities in this respect.

The following comments may also be made as to means of promoting good-will and understanding between the United States and the Philippines:

There is a popular recognition of the need of a much wider dissemination of facts regarding conditions in the Philippines. People in America are on the whole ignorant about the Philippines, and in order that a better understanding between the two peoples may be brought about they must know more of each other. This can be done by unbiased publicity, lec-

tures on the Filipinos and their country, "National Nights" in churches, Cosmopolitan Clubs, and other organizations. Other suggestions given are:—the granting of Philippine independence or a clearer definition of the American policy toward the Philippine government; social intercourse and friendship; exemplary life on the part of every Filipino in this country; promotion of friendly relations through the American homes; better trade relations; sympathetic understanding of one another and the recognition of desirable qualities in each other's civilization; more Christian attitude toward one another.

By virtue of their inheritance from Spain, people in the Philippines are largely Western in their mode of life. Parties, dances, and other forms of social activity are part and parcel of the Filipino social life. The Filipino student who comes to America, therefore, has the background which readily fits him into the social life of the American people. His opportunities for participation in the social life of the campus, however, are conditioned by many factors, among which are the following:

The interest of such campus organizations as the Y. M. C. A. and the Y. W. C. A. in promoting friendly relations among foreign students. Where this interest is lacking foreign students do not find much opportunity for social contact with one another. Here opportunity for social contact depends chiefly on such functions as programs, games, etc., and most of those in attendance are students from other lands. Only a few Americans attend. Games and programs, however, do not always satisfy the social craving of the Filipino students, most of whom are fond of dancing. Big annual banquets for foreign students, to which Americans are invited, are given by some local Young Men's Christian Associations, such as in Chicago, the University of California, Boston, Seattle, and other places. Under the auspices of the Y. M. C. A. students have been invited into American homes.

The presence and activity of a Cosmopolitan Club on the campus. Such a club usually gives programs, international nights, dances, receptions, etc., which afford its members the opportunity to widen their acquaintance and promote their social welfare. Unhappily, however, some Cosmopolitan Clubs are conducted on a fraternity basis, thus limiting their membership to but a portion of the foreign student body on the campus. When the local Cosmopolitan Club is active, foreign students find ample opportunity for social contact not only with foreign students but with Americans as well. The Intercollegiate Cosmopolitan Club in New York City is rendering service along social lines to hundreds of foreign students in the city.

The existence of a local Filipino organization—particularly when such organization has a club house—where students may find opportunity for

social activities. Tea parties are often given to which professors and other American friends are invited. Dances by such an organization are not uncommon. Students not having a local organization or a Cosmopolitan Club where dances are given find no chance to participate in regular campus dances. The general desire of Filipino student organizations to own club houses is due to the recognition of the social opportunities afforded in such club houses.

The presence of American "mothers" or friends such as those who have taken a special interest in the welfare of Filipinos in some universities and cities. These "mothers" have opened their homes for the students to come and feel at home; they have been instrumental in bringing the Filipino students to come into contact with the best types of Americans. Students are often comforted by the presence of a real friend in a community. Employment is often secured by such friends, counsel given to newcomers, etc. These "mothers" are earnest Christians and their influence upon the students on religious matters is of the most elevating kind, and no doubt they have kept the religious life of most of the students on a high plane.

When the question is asked what Filipino students need most while in the United States, "facility for employment" is the answer given by the majority. Many also put down "Christian influence" and contact with "good Americans." Following are other needs suggested: friendship and sympathy, wholesome association, home life, "square deal," good surroundings, recreation or proper use of leisure time.

The Foreign Student and American Life

Practical Suggestions. Among the positive suggestions offered for overcoming racial discrimination we find the following:

Deans of women, sororities and fraternities, and Young Men's and Young Women's Christian Association cabinets must give more time and thought to removing prejudice from social relations; foreign students should be urged not to worry over fancied slights and to make allowance for American provincialism. Special functions arranged by foreign students should be loyally supported by Americans.

It is urged that the foreign students should have opportunity to serve as well as to receive. Indigenous movements, such as the Chinese Students' Christian Association, should in every way be encouraged and more of the ablest foreign students should be assembled in week-end retreats and conferences in which they are the chief participants. Those who are acceptable speakers and writers should be given adequate opportunity for expression through Sunday School and Association groups, Young People's Societies, public schools, and clubs.

In the work of the Christian Associations they should hold office and have regular duties as equal co-partners with American students. Representative Christian homes should be open to foreign students where they may meet influential members of the community. Civic organizations, clubs, etc., should be encouraged to invite foreign students from time to time to participate in their programs. Nothing can take the place of a little group of sympathetic people in each community who are determined to live out the Golden Rule in all of their relations with the foreign students. Special attention should be given to those students who are ill and discouraged; the genuineness of our Christian profession is best tested not by our attitude toward the strong and well-to-do in times of prosperity but by our treatment of the weak and unfortunate in times of adversity.

The economic condition of many students is a cause of much worry and racial bitterness; it continues to be difficult for certain foreign students to obtain any kind of employment by which to pay part of their expenses. Such students, refused repeatedly by boarding houses, private families, offices, and factories, naturally conclude it is because of their foreign nationality. Responsible persons should make a study of the economic status of foreign students and of the possibilities of part-time employment for all who may require it. A determined effort should also be made to see that engineering and other technical students from abroad have adequate opportunity, after graduation, for gaining knowledge and experience in factory, bank, railroad, or other business or industry for which they are training; no single service that we might render would do more to make a favorable impact upon the hundreds of students from other lands.

Another very great service would be to make sure that all students before leaving their homeland are fully advised regarding possible unpleasant experiences abroad. Let the foreign student know that there is much un-Christlikeness in the social, moral, and religious life of Western peoples. They should be told frankly that racial and color prejudice prevail even among Christian people and are often manifested in discourtesy and discrimination in restaurants, hotels, barber shops, theaters, and public meeting places; that many of the people whom they will meet in the West are more or less ignorant concerning the culture, history, and customs of Oriental people and are likely to appear rude and ask many silly questions. Some Christian Americans may even regard the Oriental student as an intruder and may treat him accordingly. Again we must persist in telling the Oriental student that he will find much difficulty in gaining access to business and professional opportunities; American banks, industries, hospitals, and schools are often reluctant to admit the Oriental student, no matter how sorely he needs employment and an opportunity to complete his training as a clerk, artisan, interne, teacher, or preacher.

In many communities people will stare at the "foreigner" as an object of curiosity or will extend hospitality in a patronizing manner. This leads to the suggestion that we increase our efforts to see that each foreign student is treated as one of our own students, naturally and without ostentation.

Still another service to be performed is the explanation and interpretation of the plan and program of Western Churches. Competent persons should answer the questions that crowd the mind of the student from abroad. Why are there so many denominations? By what processes are missionaries recruited, trained, and sent forth? What efforts are Western church people making to overcome racial prejudice, materialism, industrial hardships, the curse of war? Has the Church any relation to modern social, economic, and political questions? What are the history, aims, and achievements of the Young Men's Christian Association, the Young Women's Christian Association, the World's Student Christian Federation, and the Student Volunteer Movement? Concerning these and similar vital questions, the Oriental student should have satisfying answers; he should not be allowed to remain ignorant or prejudiced regarding the objective, methods, and results of the Christian Church and its varied agencies.

A wider fellowship between Christian and non-Christian students must be created; the students from non-Christian peoples should be encouraged to make their distinctive contribution to such fellowship.

Some questions which might well be asked for our guidance in seeking to serve the foreign student are: With what type of Christianity is he acquainted? Is his physical and economic condition such as to permit him to give thorough consideration to the claims of Christ upon his life? Is he willing to be fair-minded in forming his estimate of Western civilization? If he is not a Christian, is he living up to the highest ideals of his faith? Are his chief difficulties with religion moral or intellectual? Is he willing to make an experimental test of the teachings of Jesus?

Let him bring forward with the utmost candor his reasons for not accepting the Christian way of life; in turn let him hear and observe the most forceful apologetic that can be presented by word and life from Occidental Christian students; together let these students discover the things they have in common and let them unite in every possible form of service that will build a better world.

The Foreign Student and the American College

Need for Study of Economic Problems. The conditions revealed cover a wide range of experience, difficult to present in small compass. There is no simple statement of the factors involved. The story runs all the way

from that of luxurious living through proffered self-help in more ways than are accepted, to pathetic cases of the inability of students to find any kind of work (especially women) and to tragic cases of suffering and sacrifice.

There is need for more thorough study of the most intimate sort. There should be more generous help on the part of our institutions: not to pauperize, but to lend assistance to worthy young men and women. At this particular stage of the world's history when poverty and dire need stalk through many nations, our people who now control a large proportion of the banking power of the whole world might well extend more generous help to our brothers of other races. They come and see our immense material development, its creative ability, its vigor, its worship of muscle and physical strength and health. How can we achieve so much and be callous to the desires and needs of these thousands of young people from other lands who want an American education?

How to Offset Racial Antipathy. There should be suggested ways of offsetting the insidious nationalistic American propaganda in a sinister section of the press, the creature of bias and ignorant blindness. One student summer conference advocates "the awakening of students' hearts and minds to the impelling problems of international, inter-racial, and industrial relationships, and the un-Christian aspects of our present social life, in order that a greater number of students shall engage in creative thought and constructive leadership in solving these problems."

These students urge increase of interest in the missionary enterprise (Student Volunteer Conventions), and forums under competent leadership of men of other races.

Another student forum endorses the statement of the Federal Council of Churches:

We believe that nations regarding themselves as Christian have special international obligations.

We believe that the spirit of Christian brotherliness can remove every unjust barrier of trade, color, creed, and race.

We believe that Christian patriotism demands the practice of good-will among nations.

We believe that international policies should secure equal justice for all races.

We believe that all nations should associate themselves permanently for world-peace and good-will.

We believe in international law, and in the universal use of international courts of justice and boards of arbitration.

We believe in a sweeping reduction of armaments by all nations.

We believe in a warless world, and dedicate ourselves to its achievement.

The Friendship Fund, the World's Student Christian Federation, and the new courses on "Internationalism and War," "Race Relationships,"

"World Economic Problems," and "Youth and Renaissance Movements," and such agencies and influences can help to create that fellowship in Christ which will demand racial unity. The colleges and universities of America acting through their organized Christian associations must not be found perpetuating an old fear, but must proclaim a new evangel of actual brotherly love for all years to come.

Organized Efforts on Behalf of Foreign Students

Student Young Men's Christian Associations. It appears that most Student Associations are doing very well in ministering to the immediate needs of foreign students upon arrival, sometimes giving them special attention, but usually serving in the same manner as they serve American students. The question should be raised whether more financial aid ought not to be available for them in emergencies and for short terms. Also whether much more responsibility should not be assumed for introducing the new student to wholesome friends in the student body and the community, and relating him to activities that will safeguard character in the early critical days. This lays the obligation upon the Friendly Relations Committee at New York of furnishing advance information regarding students, so that the student secretary and Christian foreign students of the group can immediately build a wall of good influences around the newcomer. There is apparent at once the advantage of having persons who are shepherding student groups to whom the newcomer can be related without delay, and who will give him among other things the touch of home.

It is quite clear that much remains to be done toward identifying students with the Church, its fellowship and activities, and to a less extent, to the religious program of the Student Associations. There is a marked lack of personal effort, the winning of men through proved friendship and community of interests.

The question also arises whether there should not be much more of special activities for the national groups, particularly Bible classes, discussion groups, prayer and personal-work bands. The international prayer group, demonstrated so successfully at one university, might be maintained in numerous places. Special campus religious efforts in behalf of foreign students might be multiplied.

Most Associations have not seriously undertaken the attempt to relate foreign students to the hospitality of good homes. They have not been willing to pay the price in personal friendship and in devising more or less methodical means of relating students to families. Often care has not been used in selecting homes where there is sincere friendship and a desire to cultivate a permanent relation with the student. Sometimes

wealthier homes have been chosen largely for show purposes. A good average of American life should be revealed. The reports indicate a few persons who are specializing in foreign students, but there are scores of others, and some of these men and women are ministering to the deepest needs. The "group shepherd" is doing more for the foreign student than anybody else, and appears to be taking the place that might be held by the Association secretary. The average student is within a private house very infrequently, though he needs this touch at least once a month.

It is quite clear that much remains to be done toward identifying students with the Church. There is a marked lack of personal effort on the part of secretaries and Association leaders as well as Christian foreign students themselves. The failure of the Association seems to be in not having consistent methods of creating and maintaining interest in the services, fellowship, and service program of the churches, and in not being willing to pay the price of personal friendship with students which will develop common interests and lead the student in the right direction.

Much of the responsibility for this condition rests with the churches, with pastors and laymen alike. The problem seems to be to know how to receive and treat strangers of other race and color, and how to give them a part in the work of the Church.

The third seam of weakness in this respect is in the uncertain religious life and loyalty of very many nominally Christian foreign students.

While most Associations have done something, very few appear to have realized the great potentialities of using foreign students for addresses before churches, clubs, and other audiences, both as a method of international education and as a most effective channel of student self-expression. Only a few secretaries have attempted it systematically or in any large measure. No report has any mention of the international gospel team, which has been so effective wherever tried; nor, with one exception, of a team operating through the state at vacation times. Next to relating students to homes and to churches there is no need in foreign student work more urgent than the adequate development of this program which combines as nothing else can do the values of self-expression and international and inter-racial education.

The service of the Committee on Friendly Relations Among Foreign Students to foreign students in the colleges might be improved in the following ways:

Longer visits by secretaries.
Advance notice of arrival of students.
Personalization of all work.
Financial aid for work at port of Seattle.

Installation of more full- and part-time local secretaries.
Dissemination of information regarding work among foreign students.
Publication of a periodical in English.
Plans for following up students as they transfer to other colleges.
Closer coöperation with local student Associations.
Engagement of strongest available secretaries for Committee.
Publication of directory of foreign students.
Provision of a foreign student chairman for every cabinet.
Bringing students under best influences upon arrival.
"Let the Y's and colleges know there is such a Committee."
More tangible program.
Follow-up of students when they return home.
Service to large student groups.
Closer relations with Cosmopolitan Clubs.
Recommendation of definite activities for local Associations.
Study courses for forums and discussion groups.

City Young Men's Christian Associations. From the study of the data furnished and from personal observations throughout the country it is evident that a great deal remains to be done by city branches in their dealings with these students. Ordinarily a foreign student, coming to a city building to room, is lost in the dormitory population and is left quite out of the current of Association activities. This is due fully as much to himself as to the Association. Probably he does not have initial contact with a responsible secretary who sees in him a unique opportunity to invest friendship. Finding not much in common in the interests of the average dormitory resident, he lives much to himself and acquires a reputation for aloofness or even secretiveness. On the other hand, there are numerous instances of students of social qualities who have become very popular in dormitories and have taken places of leadership in the building life.

The chief need is that when the foreign student arrives he should be greeted and introduced by the General Secretary or some other responsible member of the staff who will see that he is immediately made to feel at home among the dormitory men. This student is usually hard pressed for time to give to anything outside of his studies, but he should be asked to take some part, however small, in the community life of the dormitory floors.

It is very important for his own good that he be induced to have some relation to the gymnasium, because the vast majority of foreign students very sadly neglect their health and bodily development.

Where foreign students are attending one educational center in a com-

munity, they are naturally to be looked after by the student Christian Association. But when they are scattered among numerous schools in various parts of the city where there are no Christian Associations, it must be recognized that the city branch has a great obligation to them. It is usually under these circumstances that students ask to live at the dormitories. This is an opportunity to unite them for their mutual benefit in Cosmopolitan or other forms of international clubs; there are further advantages in admitting to such groups a few Americans of student spirit or type who bring the clubs into contact with representative citizens. The one solution, after all, is the practice of sincere friendship on the part of the Association staff and the introduction of the students in normal ways to the life of the American people, and to homes which will exert a wholesome influence upon them. The student should not be treated as a foreigner, but accepted as a brother man and admitted to the ordinary circles of daily interests and activities.

Mission Boards. Mrs. W. C. Winsborough, Secretary of the Woman's Auxiliary of the Presbyterian Church in the United States, St. Louis, Missouri, writes:

During my recent visit to our Mission Stations in the Orient, I was deeply impressed with the importance of the great student problem of those lands, and feel that the Boards at home do not quite understand the opportunities afforded the Church through better training of the Christian youth of the Orient. I realize, of course, the many difficulties in the way, but some plan should certainly be evolved by which young men and women giving promise of future leadership in our Mission work might have the great advantage of training in America. The colleges of the South have comparatively few foreign students and almost none who are not Christians. In this we differ from the East.

Miss Eliza P. Cobb, Secretary of the Woman's Board of Foreign Missions of the Reformed Church in America, concludes:

I have longed for this contact of our Board with our foreign students. I have suggested the appointment of a committee of returned missionaries (permanently returned) and other interested women to get into touch with the increasing number of foreign students from our own institutions, but the time did not seem ripe. I am glad you have raised the question now. Our Domestic Board has a fine work for Japanese in this city, which I think reaches into the colleges, but it does not send out the students from our institutions abroad, for whom our Foreign Board ought to be responsible. I shall be eager to hear the plans of the Commission and hope our Board may coöperate in this most important undertaking.

II.

"How Can Foreign Students be Enlisted and Made Most Useful in the Work of the Christian Church and in the Cause of International Friendship, and Where Does the Primary Responsibility Rest for this Work Among Them?"

There follow answers to the question indicated from twenty-six leaders in education and religion in America. The name and position of the writer are given with a heading for each quotation, which indicates the institution or organization or method upon which, in the view of the writer, the primary responsibility rests for the work among foreign students in America.

Individual College Assisted by Friendly Relations Committees

PRESIDENT JAMES R. ANGELL of Yale University

It is a matter for the individual college or university to deal with in terms of its own conditions, and I think the most that can be done is for some organization like the Friendly Relations Committee to keep constantly stirring them up about the matter.

Student Counselors

PROFESSOR J. C. ARCHER of the Department of Missions, Yale University

Considering the comparative fewness of the foreign students in our higher educational institutions, they ought not to be difficult to reach. In no educational center are the men of any one race so numerous as to feel themselves an independent community. Whenever that is the case the problem of control is difficult indeed. The expansion of a foreign community increases the difficulty of control, not only by reason of increase in numbers, but also because of the growth of a community consciousness. The problem of the foreign student here in America is not that of the immigrant in our midst, for various reasons, not the least of which is community consciousness.

The Cosmopolitan Club idea is good, but the club is possible mainly because there are so few men of any one race. They must all get together to make any impression of size. The Cosmopolitan Club idea is not, therefore, a final solution. In the long run the men must be treated in units of race, let us say, although the most should be made out of opportunities

offered by the "cosmopolitan" group. Cosmopolitan socials and other occasions under the auspices of, for example, the Y. M. C. A. are perfectly natural and proper avenues for influencing the foreign students in behalf of the Kingdom of Christ in their own lands and of the attitude of their own people toward other peoples. There is the whole effective program of the Friendly Relations Committee of the Associations, and its detailed penetration into centers where the foreign students are. One wonders if he can add anything to the provision already made by it. If I were to attempt any additions, they would surely be only in the way of emphasis and not of novelty.

It seems to me that the foreign student—I use the singular here deliberately, for I have personal work in mind—should be dealt with by one who is more or less expert in the matters at stake, one who knows both sides of the problems, his own and the foreign student's. The student is often influenced unwisely by one who does not know the student's land and people. Such a one advises from the American point of view necessarily. There is often an uncritical sympathy on his part with political and social aspirations of his foreign friend. Partisan and provincial advice should be avoided.

If I were to venture to name by way of emphasis the things which, it seems to me, the Commission conducting this survey, or the Committee referred to above might do, the list would be as follows:

1. Get the various essential facts about the foreign student, e.g., his educational motive, his religious beliefs, etc. In the case of some nationals full information is difficult to secure, but sufficient data can be gotten.

2. Discover some teachers, officers, and students in the various centers, who are competent to handle problems at issue. It is not a mere matter of opening one's home, of friendliness, etc. It is primarily a matter of discussing intelligently and disinterestedly the student's problems. We assume the counselor to be Christian, of course. We assume also that he is no mere propagandist or proselytizer.

3. Arrange for student and counselor to meet for the sake of getting at the heart of questions involved in the evangelization of the former's homeland. This means frank and penetrating discussion in the proper frame of mind. The method of meeting, etc., will depend upon circumstances. The counselor will see to it that the student comes to know what American ideals are, what may be their validity, what Christianity is in its essentials, what the missionary enterprise really is and what its ends are, and all this and more in the light of what the real situation is of which the student at home is a part.

Personal work of this sort is not at all impossible among a mere ten

thousand foreign students. It can be organized and directed from the New York office.

Americanize the American

Mr. Edward W. Bok, Philadelphia, Pennsylvania

The more I study the field the more I am convinced that instead of our intense anxiety to Americanize the foreign-born we might do a little to Americanize the American. We certainly cannot hope to influence the foreign student until we strike the right chord ourselves, and we surely have not done so with regard to our foreign policy so far, to say nothing of our unfair attitude on the Japanese question.

The primary responsibility for the work rests with us.

The Church and Its Agencies, through the Friendly Relations Committee

Dr. Samuel M. Cavert, General Secretary, Federal Council of the Churches of Christ in America

The primary responsibility for this work among foreign students rests upon the Church and its agencies. The work which the Churches have been doing for more than a century in foreign missions lays upon them a special obligation to give attention to these foreign students whose influence will be vastly greater than that of any foreign missionary whom we may possibly send. In carrying out this responsibility, the Churches will no doubt have to depend largely upon the Committee on Friendly Relations with Foreign Students. The Churches must themselves, however, coöperate in every possible way, especially by welcoming these students into the organized life of the Church, and by bringing them into touch with the Christian home-life of America.

Christian Homes, Churches, Y. M. C. A., Y. W. C. A.

Dr. Stephen J. Corey, Vice-President of the United Christian Missionary Society, St. Louis, Missouri

It seems to me there are three outstanding ways in which these young people may be reached. I would put first, Christian homes. I can think of no greater impact on the lives of these people from non-Christian homes. Christian people should consider this an opportunity for world service and take these lonely young people in and accord them the courtesy and influence of a Christian home. In the second place I believe the local churches in the places where these people attend universities or colleges, should be especially alert to reach them and make them feel their interest. Only in this way will they have a proper conception of Christianity and

the power of the Church in American life. Third, I think the Y. M. C. A. and Y. W. C. A. can do a unique and fruitful piece of work in connection with these students. Perhaps this would be the very best approach with which to begin.

Y. M. C. A., Cosmopolitan Clubs, Student Forums

STEPHEN P. DUGGAN, Ph.D., Director, The Institute of International Education

The foreign student can be enlisted in these two causes in the various organizations that exist in our institutions which consider these problems. I mean, in the Y. M. C. A.'s, the Cosmopolitan Clubs, student forums, and other organizations. It seems to me that such organizations ought to make a definite effort to have frank discussions on the problem of interracial and international relations; that members of faculties ought to be present to lend their wisdom to the guidance of such discussions, and that these discussions ought to result in well-organized efforts to bring about better understanding between not merely the students of different nations, but the peoples of different nations.

Personal Friendship, the Christian Home, the Church

DR. SHERWOOD EDDY, Associate General Secretary, Foreign Division, The International Committee of Young Men's Christian Associations

By reaching these strategic students while they are in America, in personal friendship, in entertainment in Christian homes, and in definite Christian influence in this country, as well as by following them up when they return to their own lands, these men may be made forces for righteousness. I have found individual students who had been neglected, snubbed, or otherwise hurt while in this country, who have occasionally returned with bitterness as forces for evil in their various countries.

One Real Christian Friend

MR. HARRY E. EDMONDS, Director, International House, New York

Foreign students are most likely to be enlisted and made useful in these two causes when they are surrounded by persons with the right outlook on the world and its needs, persons who are willing to pay the price of being a personal friend. The students come here to study us, you and me, and if they do not see Christianity in us and the communities in which we live, it is nothing short of absurd to expect them to go home in the garb of modern apostles. Moreover, upon their return they create

a rather effective smoke screen which is difficult for our missionaries and teachers to penetrate. On the other hand, one real Christian friend, who lives his religion and doesn't preach about it all the time, may be a positive influence to more than counterbalance the negative forces which otherwise send the students back as one of the greatest problems and obstacles to the spread of the true spirit and teachings of Jesus.

Efforts of Christian Men and Women and Christian Organizations

Mr. Galen M. Fisher, Executive Secretary of the Institute of Social and Religious Research

The crux of the question is the vigor and wisdom of the efforts made by Christian men and women and Christian organizations in the United States to make foreign students feel thoroughly welcome in the homes, churches, and social gatherings of America. More than a general spirit of good-will is required. There must be hard thinking and careful planning and the assignment of responsibility for individual foreign students. At the same time, the primary responsibility for this sort of work, as far as organizations are concerned, probably belongs to the Friendly Relations Committees of the Y. M. C. A. and the Y. W. C. A., provided they conduct their work in such constant and close coördination with the churches and with other voluntary student agencies as to utilize all the available resources. In any case the responsibility of the churches in the various college communities must also be emphasized.

Student Boards of Advisers, Cosmopolitan Clubs, Churches, Christian Homes

Professor J. A. C. Hildner, Board of Advisers to Foreign Students, University of Michigan

Two, perhaps three, very important means to these two important ends should be encouraged by your commission. The organization of Boards of Advisers to Foreign Students in all the prominent universities of the land, and of Cosmopolitan Clubs with their specific aims of uniting the students of all lands into brothers and sisters of the heart, should be encouraged. In a more specific way you should encourage the churches in university towns to discover and reach the students from other lands, secure attendance at services, welcome them cordially and get them to identify themselves in some way with the church's activities. (1) I would suggest that each church have a fund set aside for the financial and material aid of the foreign students in their parish, because they are often in such need. (2) The homes should be opened to these men and women,

of course, tactfully, and without any suggestion of patronizing them. Work along these lines will help to give the student from other lands and the church that acts as host to him a feeling of world fellowship. Such a feeling is bound to express itself in practical realities.

Y. M. C. A.—Through Friendly Relations Committee

President Henry Churchill King, of Oberlin College

I should think that the Y. M. C. A., especially through its Committee on Friendly Relations, might naturally take primary responsibility for this work, and I should expect that there would be a fairly cordial response to work along these lines.

Friendly Relations Committees, Y. M. C. A., Colleges, Churches, and Governments

Dr. John Kelman, formerly Pastor of the Fifth Avenue Presbyterian Church

Undoubtedly by being introduced to good social and domestic circles in the land where they are studying, and kept in line with the best life of that land, instead of drifting into contact with the inferior and more dangerous element in it. The primary responsibility for this work rests with those who have specialized in the work among them. The universities and colleges are responsible to a certain extent. So are the churches and the government of the land into which they come. But none of these can take the primary responsibility. We all ought to back such agencies as yours and the Y. M. C. A. and others of the kind, which will be willing to accept that burden of responsibility, and to carry it out thoroughly.

Influence of Classroom, Campus, Home, Church

Kenneth Scott Latourette, Professor of Missions, Yale University

Upon the foreign student must be brought to bear the influence of the classroom, the home, the Church, and the campus. As a matter of practical observation I am inclined to the belief that the initiative has usually come from the student Christian Associations. Ideally, the initiative ought to come from the college administration, from the churches in the university towns, and from committees of friendly citizens as well as from student Christian Associations. So far as I have been able to observe, however, it has usually been the men and women who are active in Christian Associations who have taken the lead either through the agency of the Associations or as individuals. The splendid work being done in Boston

is led by a man who was a Student Volunteer while in college, and you know of the work of the committee of New Haven residents that was organized by the foreign student secretary of the Yale Y. M. C. A. It seems to me, however, that the Association ought to have as its objective the interesting of as many different people and organizations as possible.

Enlistment of Returned Students in Homelands

Dr. Robert E. Lewis, General Secretary of the Cleveland Young Men's Christian Association

The enlistment of foreign educated students upon their return to their homelands should be conducted upon a national scale. As it is now, it is haphazard and defective. In the majority of cases they are left to sink or swim. Reactionaries are hostile to them; reactionaries in the Church and in the State and in the social community. It is a wonder that so many of them preserve their Christian status. We think of what a cold douche a student with high purpose receives in this country when he plunges into industry or business or politics. The experience of the foreign educated student who goes back to his nation is a thousand-fold more difficult than that of the American student who tries to find his place in the world about him. As far as I know, no adequate provision has been made for assimilating foreign educated men when they return to foreign lands.

Christian Forces in Colleges

Dr. D. Willard Lyon, Secretary, Foreign Division, The International Committee of Young Men's Christian Associations

The primary responsibility for helping the foreign students in our North American colleges rightly to understand and appreciate the basis of the Christian religion and loyally to promote the application of Christian principles to international relationships rests, in my judgment, primarily with the Christian force resident in the educational institutions in which these foreign young men are studying.

The Government of the United States

The Reverend James G. K. McClure, D.D., President of McCormick Theological Seminary, Chicago, Illinois

We endeavor to lay before our young men the desirability and even the necessity of their going forth from us with the defined purpose in their hearts to strengthen and develop the Church in their own lands, to indoctrinate their own peoples in the principles of Christian civilization, and to

love and serve all races and all nations, irrespective of race and color, on the face of the earth. While in no respect whatsoever would I have our educational institutions minimize their responsibility for thus inspiring foreign students, I am inclined to believe that the primary responsibility for this desired work rests on what I shall designate as the Government of the United States. Unless the whole attitude of the Government of the United States is in line with such ideals as we endeavor to inculcate in McCormick Seminary, our foreign students are bound to return to their native lands lacking in enthusiasm of a high degree for the opportunities that await them amongst their own people.

Public Attitude on International Questions in this Land; Greater Opportunities for Service in the Church in their Lands

Bishop F. J. McConnell of Pittsburgh, Pennsylvania

The primary responsibility here is a better public attitude on international questions. In their own lands the Church should give them large chance for service.

True Christian Hospitality and Respect for Distinctive Racial Contributions

Mr. Francis P. Miller, Secretary, Student Department, The International Committee of Young Men's Christian Associations

If the students from other lands who are here are to be of any use in their own countries on their return, it will only be as the Christian Churches, Christian educators, and Christian societies like the Associations realize the nature of the problem and devote themselves earnestly to meeting it. As far as the Associations are concerned, I feel that their greatest responsibility lies along the line of showing these men true Christian hospitality. We need to do very much more in the way of inviting them into our best Christian homes and bringing them in contact with whatever elements of genuine Christianity there may be in the country.

Alongside of this I would stress the very great importance of our Associations' including foreign students in their various international discussion groups in order that these groups may not deal hypothetically with world problems but may consider them in the presence of nationals who personify the various issues involved. We need to do much more than interest them in things American. If they are to preserve the best in their own civilization and be of any use on their return, we must expect them to make distinctive racial contributions and not attempt to assimilate our customs and manners of thought too readily.

The Church, Christian Associations, and Christian Homes

Dr. Richard C. Morse, Consulting General Secretary, The International Committee of Young Men's Christian Associations

They can and should be enlisted through the hospitable brotherly and sisterly activity of church and Association members; and especially should they be brought in friendliest touch and fellowship with the Christian family and home.

The National Student Christian Movements

Dr. John R. Mott, General Secretary, The International Committee of Young Men's Christian Associations; Chairman, World's Student Christian Federation; Chairman, International Missionary Council

To my mind the primary responsibility for reaching these foreign students rests upon the various National Christian Student Movements. In the case of the United States, this means the Student Young Men's and Young Women's Christian Association Movements. My reason for this view is the fact that these organizations are interdenominational, and thus represent all the Churches. They are also international as they have contacts with virtually all the lands from which the foreign students come. They have specialized on this problem, not only in America, but in other parts of the world, and have thus acquired a vast body of helpful experience.

Churches, Y. M. C. A., and Christian Homes

Dr. Cornelius H. Patton, Secretary, Home Department, American Board of Commissioners for Foreign Missions

I should say the primary responsibility rests upon the Church, but that the Church might well function through the Y. M. C. A., which as an undenominational organization specializing along the lines of work for students and young men, should naturally lead off. More specifically, I should say this would be the work of the foreign department of the International Committee. Personally I have rejoiced in the splendid work which has already been accomplished through this agency. I think you will find the churches, in an educational sense, quite ready to coöperate and to open their doors to these young men when invited to do so. The church to which I belong gives an annual reception to the students from the Far East in Boston and vicinity. Even more, I think our Christian homes should be open to such students, and I think much could be done in this direction if the Y. M. C. A. should organize the effort.

Church, Religious Agencies in Colleges, and College Faculties

Mr. S. M. Shoemaker, Jr., of the Philadelphian Society of Princeton University

I should like to say, in the first place, that President and Mrs. Hibben are both intensely sympathetic, and are leaders themselves in the work that is being done for all foreign students in Princeton. A reception is given annually to all such men at the President's home, where many friends are invited in to meet them; and each student is assigned, without his knowing it, to some home in Princeton. This family tries to keep in touch with him throughout his college course, to make him feel that there is a place where he is welcome, and where he may find any kind of help that he may wish.

It is gratifying that there are more families willing to help than students to be cared for. The Philadelphian Society coöperates in every way in facilitating whatever work is done for these men.

It would seem to me that the primary responsibility for winning students to Christ lies with the Church, and with the religious agencies at work in the institutions where they serve, and indirectly with their faculties; that the primary responsibility for increasing international friendship lies primarily with the faculties and indirectly with religious agencies.

The College and the Church Working Through Local Ministers, Y. M. C. A.'s, and Y. W. C. A.'s, and National Organizations

Dr. Robert E. Speer, Secretary of the Board of Foreign Missions of the Presbyterian Church in the U. S. A.

The responsibility for helping these men rests on two bodies, the College and the Church. The influence of the College for good is only a fraction of what it ought to be, and in too many cases it abdicates its function of making full men out of these students. The Church did its duty pretty well by some of the first students who came over, but later, for a number of years, it neglected its task. Now it is being quickened to it again. It ought, by means of Christian homes and local Christian ministers, the agencies of the Y. M. C. A. and the Y. W. C. A. and various national instrumentalities, to lay out an adequate and efficacious plan to cope with this situation, presenting at once so clear a duty and so rich an opportunity.

Intercollegiate Y. M. C. A. Coöperating with Churches and Christian Homes

The Reverend J. Ross Stevenson, D.D., President of the Theological Seminary, Princeton, N. J.

As to the primary responsibility for influencing foreign students aright during their sojourn in America, I should say that this should be placed on the Intercollegiate Y. M. C. A. as representing all the Churches. Through this agency the different Churches can provide hospitality and an atmosphere of friendship. This coöperation of the Churches with the Christian Associations is most essential. In Princeton not only the churches but Christian homes have been eager to coöperate with the Philadelphian Society in doing everything that can be done to make foreign students feel at home and set before them our best ideals.

The Church in Coöperation with the Young Men's and Young Women's Christian Associations and the Home

The Reverend Dr. John Timothy Stone, Minister, Fourth Presbyterian Church, Chicago, Illinois

In my judgment, all churches should in every possible way extend to foreign students a most cordial welcome and make the effort to reach those in the city by personal invitation. We have done some of this work in our own church, first, by giving entertainments on the part of the young people, and a general dinner inviting their free response.

We have worked in connection with the Young Men's Christian Association and the Young Women's Christian Association, extending such invitations to them and with very pleasing and useful results.

I believe there should also be a very strong committee in many of our churches who would enlist the personal interest of many institutions in the church, thus introducing these students socially to our homes. This after all will do more good than anything else.

Religious Organizations of University and University Towns

Dr. George M. Stratton, for President Barrows, University of California

Oriental students can be enlisted for these causes hardly any farther than they find our American students so enlisted. It is therefore, for this and for other reasons, vital that in our own students there be a deeper concern for a right religious life and for justice and order in international affairs the world over. American students do not assume their due responsibility for these larger interests; they do not note the effect of their own mass-conduct and individual conduct upon their foreign guests, nor the important consequences of this effect.

At the University of California there is, I conclude, a commendable and active interest in our foreign students by the Young Men's and the Young Women's Christian Associations and by the Churches of the community. But this interest might well be given more life.

The entire university and the community outside the university is responsible. But in a special way this responsibility must rest upon the religious organizations of the university and the university town.

APPENDIX

APPENDIX

TABLE I

SHOWING COUNTRIES OF ORIGIN OF FOREIGN STUDENTS IN THE UNITED STATES FOR THE ACADEMIC YEAR 1923–24. *Reprinted by Courtesy of the Institute of International Education*

Abyssinia	1	Holland	27
Africa *	6	Honduras	22
Afghanistan	2	Hungary	34
Alaska	2	Iceland	2
Albania	5	India	231
Algeria	1	Ireland	31
Arabia	2	Isle of Cyprus	3
Argentina	33	Italy	89
Armenia	101	Japan	708
Asia Minor *	7	Korea	96
Australia	25	Latvia	8
Austria	21	Liberia	2
Azerbaijan	1	Lithuania	4
Azores	2	Macedonia	5
Belgium	28	Malay States	1
Bermuda	8	Marshall Islands	1
Bolivia	19	Mexico	198
Brazil	52	New Zealand	18
British Guiana	13	Nicaragua	10
British West Indies	90	Norway	58
Bulgaria	23	Orange Free State	1
Burma	3	Palestine	12
Canada	684	Panama	33
Canal Zone	6	Paraguay	1
Central America *	9	Persia	22
Ceylon	3	Peru	52
Chile	33	Philippines	591
China	1,467	Poland	67
Colombia	34	Porto Rico	181
Costa Rica	13	Portugal	11
Cuba	139	Roumania	24
Czecho-Slovakia	38	Russia	391
Denmark	37	Salvador	6
Dominican Rep.	5	Scotland	38
Dutch East Indies	19	Sierra Leone	3
Ecuador	9	Siam	30
Egypt	25	Smyrna	1
England	170	South Africa	97
Esthonia	4	South America *	12
Finland	15	Spain	52
Formosa	2	Sweden	58
France	126	Switzerland	36
Georgia	3	Syria	25
Germany	78	Turkey	36
Gold Coast	2	Ukraine	4
Great Britain *	11	Uruguay	15
Greece	103	Venezuela	13
Guam	2	Wales	5
Guatemala	18	Yugoslavia	34
Haiti	4		
Hawaii	85	Total **	6,988

* Specific country not designated.

** Students in secondary and trade schools not included.

Note: There were 849 girls reported and 919 graduate students.

TABLE II a

MAJOR COURSES OF STUDY BY NATIONALITIES. RETURNS FROM OVER 400 COLLEGES AND UNIVERSITIES FOR THE ACADEMIC YEAR 1922–23. *Reprinted by courtesy of the Institute of International Education.*

Country	Agriculture	Architecture	Chemistry	Commerce	Dentistry	Economics	Education	Engineering	Forestry	Geology	Journalism	Law	Liberal Arts	Library	Medicine	Pharmacy	Theology	Unclassified	Total
Abyssinia	...	..	..	...	...	..	...	1	..	..	..	...	...	..	...	..	...	...	1
Africa *	...	..	..	...	1	..	...	...	..	..	..	...	3	..	...	..	1	...	5
Albania	...	..	..	2	...	..	...	...	..	..	..	...	...	..	...	..	1	1	4
Algeria	...	..	..	...	...	..	...	...	..	..	..	...	1	..	...	..	...	1	2
Arabia	...	..	..	...	...	..	...	...	..	..	..	...	1	..	...	..	...	...	1
Argentina	4	1	..	1	1	..	...	34	..	..	..	...	8	..	3	..	...	5	57
Armenia	7	..	..	4	1	..	2	11	..	..	..	3	30	..	7	..	6	21	92
Asia Minor *	...	..	..	...	...	..	...	1	..	..	..	...	3	..	1	..	...	1	6
Australia	...	1	..	3	10	2	...	3	..	1	..	...	5	..	3	..	5	6	39
Austria	...	1	..	3	...	..	1	...	..	..	..	1	8	..	1	..	...	10	25
Azores	1	..	..	...	...	..	...	...	..	..	..	...	...	..	...	..	...	...	1
Belgium	1	..	..	1	...	1	...	8	..	1	..	...	20	..	...	..	1	12	45
Bermuda	...	..	..	...	...	..	...	1	..	..	..	...	3	..	...	..	...	...	4
Bolivia	3	1	..	1	...	..	...	14	..	..	..	...	6	..	1	1	2	2	31
Brazil	6	2	2	4	...	..	1	22	..	..	..	1	12	..	1	..	...	5	56
British East Africa	1	..	..	...	...	..	...	...	..	..	..	...	...	..	...	..	...	...	1
British Guiana	...	..	..	...	6	..	...	...	..	..	..	1	...	..	10	1	...	1	19
British Honduras	...	..	..	...	...	..	...	...	..	..	..	...	...	..	1	..	...	...	1
British West Indies	3	..	..	...	42	..	1	3	..	..	..	2	18	..	45	..	7	19	140
Bulgaria	1	1	..	4	1	..	...	8	..	..	..	...	7	..	...	..	...	12	34
Burma	...	..	..	...	...	..	1	...	..	..	..	...	5	..	...	..	...	...	6
Canada	25	12	9	14	149	8	35	88	3	10	4	15	216	3	69	5	48	114	827
Canal Zone	...	..	..	...	...	..	...	5	..	..	..	...	...	..	...	..	...	...	5
Central America *	...	..	..	...	2	..	...	1	..	..	..	...	1	..	1	..	1	...	6
Ceylon	...	..	..	1	...	..	1	...	..	..	..	...	1	..	...	..	...	...	3
Chile	2	..	..	4	...	..	2	19	1	1	..	...	10	..	...	..	...	3	42
China	56	8	27	168	5	19	54	305	2	..	6	24	573	5	49	5	39	146	1491
Colombia	4	1	..	5	...	..	...	27	..	..	..	3	8	..	1	2	...	6	57
Costa Rica	...	..	1	...	...	..	...	...	..	..	..	...	5	..	4	1	...	7	18
Cuba	2	2	..	17	3	..	...	40	..	..	..	2	33	..	11	26	...	22	158
Cyprus	...	..	..	...	1	..	...	1	..	..	..	...	1	..	1	..	...	1	5
Czecho-Slovakia	...	..	..	4	...	2	1	2	..	..	1	1	19	..	...	..	5	12	47
Denmark	...	..	..	...	1	..	...	5	..	..	..	2	9	1	...	..	4	16	38
Dominican Republic	...	..	..	...	...	..	...	5	..	..	..	...	1	..	2	..	...	...	8
Dutch Guiana	...	..	..	...	...	..	...	...	..	..	..	...	...	..	...	..	...	2	2
East Indies	...	..	..	8	2	..	1	6	..	..	..	...	12	..	1	1	3	1	35
Ecuador	...	..	..	1	...	..	2	3	..	..	..	...	2	..	1	..	...	3	12
Egypt	10	..	..	2	1	..	...	1	..	..	..	...	5	..	5	4	1	5	34
England	7	2	5	2	3	3	5	15	..	1	1	1	34	..	1	1	10	29	120
Esthonia	...	..	..	1	...	..	...	1	..	..	..	...	2	..	...	..	...	2	6
Finland	...	..	..	1	...	..	...	1	..	..	..	...	3	..	...	..	3	5	13
Formosa	...	..	..	...	...	..	...	1	..	..	..	...	...	..	...	..	1	...	2
France	1	..	3	2	4	2	5	3	..	..	..	1	85	2	1	..	9	26	144
Free City of Danzig	...	..	..	...	...	..	...	1	..	..	..	...	...	..	...	..	...	...	1
Germany	1	..	1	1	1	1	5	6	..	..	..	3	13	..	5	..	3	23	63
Gold Coast	2	..	..	...	...	..	...	...	..	..	..	...	...	..	...	..	1	1	4
Greece	6	1	2	6	3	..	2	12	..	..	..	6	29	..	8	..	2	15	92
Guam	...	..	..	...	...	..	...	...	..	..	..	...	1	..	...	..	...	1	2
Guatemala	...	1	..	...	3	..	...	10	..	..	..	1	2	..	1	..	...	3	21
Guiana	...	..	..	...	...	..	...	...	..	..	..	...	...	..	1	..	...	...	1
Haiti	...	..	..	...	1	..	...	1	..	..	..	...	1	..	...	..	1	1	5
Hawaii	1	1	..	4	18	..	5	13	..	..	1	4	38	..	16	1	1	11	114
Holland	...	..	..	1	5	..	...	2	..	..	..	2	12	..	1	..	4	8	35

TABLE II a — *Continued*

Country	Agriculture	Architecture	Chemistry	Commerce	Dentistry	Economics	Education	Engineering	Forestry	Geology	Journalism	Law	Liberal Arts	Library	Medicine	Pharmacy	Theology	Unclassified	Total
Honduras	1							5					1		5	1		6	19
Hungary				2				1					17		2		5	9	36
Iceland															1			1	2
India	24	1	5	16	8	3	8	58	2		1		51		6	2	5	28	218
Ireland	1			1	1			4		1			13	1		1	5	10	38
Isle of Rhodes																		1	1
Italy		1		2			1	4				2	26		6		15	17	74
Japan	7	5	2	51	17	10	16	62			1	7	220	2	17	2	76	163	658
Korea				1	1		2	4			2	1	51		5		21	10	98
Latvia								1					1					4	6
Liberia	1							1					3		2				7
Lithuania												4	4		1	1	2	4	16
Malay States													1						1
Manchuria				2		1		4					7		2				16
Mauritius																		1	1
Mesopotamia	1										1		1			1			4
Mexico	21	3	1	7	7		1	101				5	49		14	1	2	20	232
New Zealand		1		1	1		1	2	1				4	1	2		1	2	17
Nicaragua							1					3			7			1	12
Norway		1		1	4			23				1	11	4	1		7	5	58
Palestine				1	1		1	2					5		3			7	20
Panama				2	5			4				1	4		10			2	28
Paraguay								2											2
Persia				1	2								7		2		3	3	18
Peru	7		2	2			1	20			1	1	14		15			6	69
Philippines	37	3	6	63	4	2	20	136	6		4	45	191		40	6	13	73	649
Poland				2	1		1	5				3	17		1	1	3	21	55
Porto Rico	3	2	1	13	21	1	5	39			2	10	44	1	43	3	2	34	224
Portugal								1					2				4	1	8
Roumania	2				1			12					8			1		10	34
Russia	10	4	2	20	1	1	7	102	4		1	15	103		6	5	4	42	327
Salvador								2					2		1	1		1	7
Scotland					2			2	1				12				5	7	29
Siam	2			5	1			19				1	7		4		1	3	43
Siberia				3				10	1				1		1			1	17
Sierra Leone						1												1	2
South Africa	28		1	2	52	1	5	9					12		9		7	11	137
South America *			1					2					3						6
South Sea Isles *													1						1
Spain				4	5			10					11		1	1	2	13	47
Straits Settlement													1						1
Sweden	4				4		2	2	2			1	19		2		6	22	64
Switzerland	1		1	1	3		1	3					12				6	10	38
Syria				1	1		1	11				2	4		2	1	2	5	30
Tahiti								1											1
Tasmania													1						1
Togoland	1																		1
Turkey	5			3	1	1	1	10			1		12		3		1	4	42
Ukraine					1								4		1		1		7
Uruguay								15										4	19
Venezuela			1					7		1			3		1				13
Wales													1					1	2
Yugoslavia	11	1		5	5		2	6					17				2	8	57
Total **	311	57	73	477	414	59	201	1382	23	16	27	175	2224	20	468	76	360	1131	7494

* Specific country undesignated.

** Students in secondary and trades schools not included.

Note — Number of foreign students reported as taking graduate work . . 1246
Number of foreign women students reported 1049

TABLE II b

MAJOR COURSES OF STUDY BY NATIONALITIES. RETURNS FROM OVER 400 COLLEGES AND UNIVERSITIES FOR THE ACADEMIC YEAR 1923–24, *Printed by Courtesy of the Institute of International Education.*

Country	Agriculture	Architecture	Chemistry	Commerce	Dentistry	Education	Engineering	Forestry	Journalism	Law	Liberal Arts	Library	Medicine**	Pharmacy	Theology	Unclassified	Total
Abyssinia	...	...	...	...	...	...	1	...	...	...	...	...	...	...	...	...	1
Africa *	1	...	...	...	...	...	...	...	...	...	3	...	1	...	...	1	6
Afghanistan	...	...	...	...	...	...	...	...	...	1	...	...	...	...	1	...	2
Alaska	...	...	...	...	...	...	1	...	...	...	...	...	...	...	...	1	2
Albania	...	...	...	2	...	...	1	...	...	...	...	...	...	...	1	1	5
Algeria	...	...	...	...	...	...	...	...	...	...	...	...	...	...	1	...	1
Arabia	1	...	...	1	...	...	...	...	...	...	...	...	...	...	...	...	2
Argentina	4	...	...	...	...	...	15	...	1	2	3	...	1	...	1	6	33
Armenia	9	...	...	2	2	4	13	...	...	4	22	...	9	4	6	26	101
Asia Minor *	1	...	...	...	...	...	...	...	...	1	4	...	...	...	...	1	7
Australia	...	1	...	...	6	...	2	...	...	...	3	...	2	...	6	5	25
Austria	...	...	...	1	1	1	1	...	...	1	9	...	1	...	...	6	21
Azerbaijan	...	...	...	1	...	...	...	...	...	...	...	...	...	...	...	...	1
Azores	1	...	...	...	...	1	...	...	...	...	...	...	...	...	...	...	2
Belgium	...	...	2	1	...	1	8	...	...	...	7	1	2	...	1	5	28
Bermuda	1	...	...	...	...	...	2	...	...	...	5	...	...	...	...	...	8
Bolivia	2	...	...	...	...	...	7	...	...	...	7	...	...	...	...	3	19
Brazil	4	1	1	1	...	1	17	1	...	...	11	...	3	...	2	10	52
British West Indies	3	...	...	1	28	...	4	...	...	...	17	...	17	...	4	16	90
British Guiana	...	...	...	...	3	...	...	...	...	...	2	...	6	...	...	2	13
Bulgaria	1	...	...	1	...	...	7	...	...	...	7	...	...	...	...	7	23
Burma	...	...	...	...	...	...	...	...	...	...	1	...	1	...	...	1	3
Canada	20	7	6	12	92	20	59	2	2	8	160	2	56	7	61	170	684
Canal Zone	...	...	...	1	...	...	4	...	...	...	1	...	...	...	...	...	6
Central America *	...	...	...	2	...	...	1	...	...	...	1	...	5	...	...	...	9
Ceylon	...	...	...	...	...	...	...	...	...	...	1	...	...	...	...	2	3
Chile	...	...	...	...	1	1	13	...	...	...	7	...	1	...	...	10	33
China	50	8	31	133	7	55	315	3	7	11	454	3	59	7	35	289	1467
Colombia	...	...	...	1	2	1	10	...	1	...	8	1	1	...	...	9	34
Costa Rica	1	...	...	...	...	...	...	...	...	...	...	...	5	2	...	5	13
Cuba	1	3	1	9	4	1	36	...	...	1	28	...	11	16	...	28	139
Czecho-Slovakia	...	...	...	1	1	1	3	...	...	1	14	...	1	...	7	9	38
Denmark	2	...	...	...	...	1	4	...	...	...	8	...	...	1	3	18	37
Dominican Rep.	...	...	...	...	...	...	3	...	...	...	...	...	1	...	...	1	5
Dutch East Indies	...	...	...	6	3	1	...	...	...	...	5	...	2	...	...	2	19
Ecuador	...	...	...	...	...	1	2	...	...	...	...	1	1	...	...	4	9
Egypt	9	...	...	2	1	1	...	...	...	...	2	...	5	2	...	3	25
England	3	2	...	2	16	4	12	...	...	4	50	...	7	1	35	34	170
Esthonia	...	...	...	1	...	...	...	...	...	...	3	...	...	...	...	...	4
Finland	...	...	...	...	...	...	2	...	...	...	6	...	1	...	1	5	15
Formosa	...	...	...	...	...	...	...	...	...	...	1	...	...	...	...	1	2
France	...	1	1	2	1	7	8	...	1	...	64	6	2	1	4	28	126
Georgia	...	...	...	...	...	...	...	...	...	...	1	...	...	...	...	2	3
Germany	1	...	1	3	1	4	2	...	...	...	30	...	4	...	5	27	78
Gold Coast	2	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	2
Great Britain *	...	...	...	...	...	...	...	...	...	...	5	...	...	...	...	6	11
Greece	2	...	...	5	12	3	11	...	...	1	28	...	4	1	1	35	103
Guam	...	...	...	...	...	...	...	...	...	...	2	...	...	...	...	...	2
Guatemala	...	...	...	1	2	...	10	...	...	...	2	...	1	...	...	2	18
Haiti	...	...	...	...	...	...	...	...	...	...	3	...	...	...	...	1	4

TABLE II b — *Continued*

Country	Agriculture	Architecture	Chemistry	Commerce	Dentistry	Education	Engineering	Forestry	Journalism	Law	Liberal Arts	Library	Medicine**	Pharmacy	Theology	Unclassified	Total
Hawaii	...	2	1	4	16	5	8	...	...	6	19	...	16	...	2	6	85
Holland	1	...	...	2	3	...	3	...	...	...	8	1	...	...	3	6	27
Honduras	1	...	...	2	2	...	3	...	...	...	2	...	5	1	...	6	22
Hungary	...	1	...	1	...	...	2	...	1	...	10	...	2	1	7	9	34
Iceland	...	...	...	...	...	...	...	...	...	...	2	...	...	...	...	...	2
India	23	1	12	15	3	5	58	2	3	...	45	...	13	1	6	44	231
Ireland	...	...	...	1	...	1	2	...	...	2	9	...	1	...	12	3	31
Isle of Cyprus	...	...	...	...	...	...	...	...	...	3	...	...	...	...	...	...	3
Italy	...	2	2	3	...	1	7	...	...	3	26	...	14	1	9	21	89
Japan	5	8	10	50	20	16	59	2	...	2	300	...	28	7	73	128	708
Korea	...	...	...	1	3	3	4	...	4	...	54	...	2	...	14	11	96
Latvia	...	...	...	...	...	...	1	...	2	...	2	...	...	...	...	3	8
Liberia	...	...	...	...	...	...	...	...	...	...	2	...	...	...	...	...	2
Lithuania	...	...	...	...	...	...	...	...	...	...	1	...	...	...	1	2	4
Macedonia	...	...	...	...	...	...	...	...	...	...	2	...	3	...	...	...	5
Malay States	...	...	...	...	...	...	...	...	...	...	...	...	1	...	...	...	1
Marshall Is.	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	1	1
Mexico	22	3	1	3	6	1	90	...	...	5	36	1	9	3	2	16	198
New Zealand	...	...	...	...	...	2	2	...	...	...	4	...	4	...	1	5	18
Nicaragua	...	...	...	...	...	...	...	...	...	1	2	...	6	...	...	1	10
Norway	3	1	...	2	3	...	7	...	...	1	16	8	2	...	6	9	58
Orange Free State	1	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	1
Palestine	...	...	...	1	...	1	4	...	...	...	1	...	2	...	...	3	12
Panama	1	...	...	5	1	...	3	...	...	1	7	...	9	...	...	6	33
Paraguay	...	...	...	...	...	...	1	...	...	...	...	...	...	...	...	...	1
Persia	1	...	...	1	2	2	2	...	...	...	7	...	2	...	1	4	22
Peru	11	...	...	...	1	...	18	...	...	...	8	...	10	...	...	4	52
Philippines	22	1	4	63	3	29	123	3	3	26	179	...	48	3	8	76	591
Poland	...	...	1	3	2	1	3	...	...	2	14	...	8	1	3	29	67
Porto Rico	2	1	1	3	17	10	36	...	1	2	39	...	30	4	2	33	181
Portugal	...	...	...	...	...	...	1	...	...	...	1	...	2	...	4	3	11
Roumania	...	1	...	...	2	...	8	...	...	...	8	...	...	1	1	3	24
Russia	9	4	3	19	9	6	133	8	...	6	89	1	57	6	5	36	391
Salvador	...	...	...	...	...	...	2	...	...	...	4	...	...	...	...	...	6
Scotland	1	...	...	1	3	2	1	2	...	...	11	...	3	...	9	5	38
Sierra Leone	...	...	...	...	...	...	...	...	...	...	2	...	...	...	...	1	3
Siam	1	...	...	1	1	...	16	...	...	...	5	...	2	...	...	4	30
Smyrna	...	...	...	...	...	...	...	...	...	...	1	...	...	...	...	...	1
South Africa	18	...	1	1	29	5	11	...	1	...	5	...	10	...	3	13	97
South America *	...	...	2	...	...	1	4	...	...	...	3	...	...	...	1	1	12
Spain	1	...	...	4	21	...	...	...	...	2	14	...	...	2	...	8	52
Sweden	3	...	...	1	6	...	8	2	...	...	9	...	4	1	10	14	58
Switzerland	2	...	...	2	...	2	6	...	...	...	6	...	...	...	3	15	36
Syria	...	...	...	1	1	2	8	...	...	...	6	...	3	...	1	3	25
Turkey	4	...	...	4	1	1	7	...	1	...	8	...	1	...	...	9	36
Ukraine	...	...	...	...	1	...	...	...	...	...	2	...	1	...	...	...	4
Uruguay	...	...	...	...	...	...	9	...	...	...	1	...	...	...	...	3	13
Venezuela	...	...	...	2	...	...	7	...	...	1	3	...	...	...	...	2	15
Wales	...	...	...	...	...	3	...	...	...	...	1	...	...	...	...	1	5
Yugoslavia	7	...	...	1	4	...	7	...	...	2	7	...	2	...	1	3	34
Total***	258	48	81	389	343	208	1238	25	28	100	1966	25	510	74	363	1332	6988

* Specific country not designated.

** Medical or pre-Medical Courses.

*** Students in secondary and trades schools not included.

Note — There were 849 girls reported and 919 graduate students.

TABLE III

AVERAGE PERIOD OF RESIDENCE IN THE UNITED STATES ACCORDING TO RACIAL GROUPS, AS INDICATED BY STUDENT REPLIES TO QUESTIONNAIRES

207 Chinese	2 yrs. 10 mos.
222 Filipinos	3 " 4 "
42 Indians	2 " 2 "
169 Japanese	3 " 6 "
57 Koreans	4 " 10 "
63 Latin Americans	3 " 1 "
59 Europeans and others	3 " 10 "

TABLE IV a

ATTENDANCE AT Y. M. C. A. SUMMER CONFERENCES

General Summary

Conference	Attendance			
	1921	1922	1923	1924
Asilomar	60	50	61	51
Blue Ridge	16	8	8	2
Estes Park	13	8	13	6
Hollister	4	10	2	4
Lake Geneva	91	86	84	70
Seabeck	17	12	29	16
Silver Bay	96	191	88	83
Blairstown (Prep. School)	..	..	1	..
Gibsland (Colored)	..	..	5	..
Springfield (Latin American)	..	..	20	..
Waveland (Col.)	..	..	..	2
Total	297	365	311	234

By National Groups

Country	1921	1922	1923	1924
China	105	133	105	69
India	14	19	8	20
Japan	39	62	64	37
Korea	5	5	15	11
Latin America	30	19	29	6
Philippines	55	37	26	25
Russia	2	42	17	19
Miscellaneous	47	48	47	47
Total	297	365	311	234

TABLE IV b

ATTENDANCE AT Y. M. C. A. SUMMER CONFERENCES, 1923, SHOWING DISTRIBUTION BY NATIONALITIES AND BY CONFERENCES

Country	Asilomar	Blairstown	Blue Ridge	Estes Park	Gibsland	Hollister	Lake Geneva	Silver Bay	Springfield	Seabeck	Total
Africa	..	..	..	..	..	..	2	..	..	..	2
Albania	..	..	..	..	..	..	..	1	..	..	1
Argentine	..	..	..	..	..	..	..	..	4	..	4
Armenia	1	..	..	..	..	..	4	3	..	..	8
Brazil	..	..	..	..	..	..	..	..	5	..	5
British West Indies	..	..	..	..	5	..	..	..	..	..	5
Bulgaria	..	..	1	..	..	..	..	1	..	..	2
China	18	1	1	6	..	..	26	41	..	12	105
Czecho-Slovakia	..	..	..	..	..	..	..	1	..	..	1
Cuba	..	..	..	..	..	..	..	..	1	..	1
Denmark	..	..	..	1	..	..	..	..	..	..	1
France	..	..	1	..	..	..	..	1	..	..	2
Germany	1	..	..	..	..	..	..	..	..	..	1
Greece	..	..	..	..	..	..	2	2	..	1	5
Guam	..	..	..	..	..	..	1	..	..	..	1
Hawaii	..	..	..	1	..	..	..	..	..	..	1
Honduras	2	..	..	..	..	..	..	..	..	..	2
India	1	..	..	..	..	..	5	1	..	1	8
Italy	1	..	..	..	..	..	..	1	..	..	2
Japan	16	..	..	2	..	1	24	18	..	3	64
Korea	2	..	2	1	..	..	8	2	..	..	15
Macedonia	..	..	..	..	..	..	..	1	..	..	1
Mexico	1	..	1	..	..	..	1	..	3	..	6
Nicaragua	..	..	..	..	..	..	..	..	1	..	1
Norway	..	..	..	1	..	..	..	..	..	1	2
Persia	1	..	2	..	..	..	..	..	..	..	3
Peru	1	..	..	..	..	..	..	..	3	..	4
Philippines	8	..	..	1	..	..	8	4	..	5	26
Porto Rico	..	..	..	..	..	1	2	..	..	..	3
Portugal	..	..	..	..	..	..	..	1	..	..	1
Russia	7	..	..	..	..	..	..	4	..	6	17
Serbia	..	..	..	..	..	..	..	1	..	..	1
Siam	1	..	..	..	..	..	..	1	..	..	2
Sweden	..	..	..	..	..	..	1	1	..	..	2
Switzerland	..	..	..	..	..	..	..	1	..	..	1
Syria	..	..	..	..	..	..	..	2	..	..	2
Uruguay	..	..	..	..	..	..	..	..	3	..	3
Total	61	1	8	13	5	2	84	88	20	29	311

Total number of countries represented, 37.

TABLE IV c

ATTENDANCE AT Y. M. C. A. SUMMER CONFERENCES, 1924, SHOWING DISTRIBUTION BY NATIONALITIES AND BY CONFERENCES

Country	Conferences									Total
	Asilomar	Blue Ridge	Estes Park	Hollister	Kings Mt.	Lake Geneva	Silver Bay	Seabeck	Waveland	
Alaska	..	1	..	..	..	..	..	..	..	1
Albania	..	..	..	..	..	..	1	..	..	1
Angola	..	..	..	..	..	..	..	..	1	1
Argentine	..	..	..	..	..	..	1	..	..	1
Armenia	..	..	..	..	..	..	2	..	..	2
Assyria	..	..	1	..	..	..	..	..	..	1
Bulgaria	..	..	..	..	..	1	..	..	..	1
Canada	..	..	..	..	..	..	3	..	..	3
China	15	1	2	1	..	21	26	3	..	69
Cuba	..	..	1	..	..	..	..	..	..	1
Czecho-Slovakia	..	..	..	..	..	..	2	..	..	2
Denmark	..	..	..	..	..	..	2	..	..	2
Egypt	2	..	..	..	..	..	..	..	..	2
Germany	..	..	..	..	..	..	2	..	..	2
Greece	5	..	1	..	..	..	2	..	..	8
Hawaii	6	..	..	1	..	1	..	..	..	8
India	3	..	..	..	..	12	4	1	..	20
Ireland	1	..	..	..	..	..	..	..	..	1
Italy	..	..	..	..	..	..	2	..	..	2
Japan	7	..	..	..	..	14	15	1	..	37
Korea	1	..	..	..	..	9	1	..	..	11
Mexico	1	..	..	..	..	2	..	..	..	3
Philippines	6	..	..	1	..	7	7	4	..	25
Poland	..	..	..	..	..	1	1	..	..	2
Porto Rico	..	..	1	1	..	..	..	..	..	2
Rhodesia	..	..	..	..	..	..	..	..	1	1
Russia	3	..	..	..	..	1	8	7	..	19
Siam	..	..	..	..	..	..	1	..	..	1
Switzerland	..	..	..	..	..	..	1	..	..	1
Syria	1	..	..	..	..	..	2	..	..	3
Turkey	..	..	..	..	..	1	..	..	..	1
Totals	51	2	6	4	..	70	83	16	2	234

Total number of countries represented — 30.

TABLE IV d

ATTENDANCE AT Y. W. C. A. SUMMER CONFERENCES

Country	1921	1922	1923	1924
Algiers	..	1	..	..
Armenia	6	3	2	..
Austria	..	..	..	2
Brazil	..	2	..	..
Belgium	1	3	..	..
British West Indies	..	1	..	..
Bulgaria	1	..	..	..
Canada	..	..	1	..
Chile	2	3	..	..
China	36	30	18	11
Cuba	1	..	..	..
Czecho-Slovakia	6	..	1	..
Denmark	..	3	..	..
Ecuador	1	..	..	..
England	2	3	..	..
Finland	..	1	1	..
France	13	9	4	1
Germany	..	..	..	1
Greece	1	3	1	..
Hawaii	2	..	..	..
Holland	2	2	..	1
Iceland	..	1	..	..
India	..	2	1	1
Italy	1	..	1	4
Japan	12	9	13	10
Korea	1	1	2	..
Latvia	..	..	2	..
Mexico	2	2	..	1
Norway	2	1	..	..
Persia	1	..	..	..
Philippines	2	3	4	1
Poland	..	..	1	2
Porto Rico	1	1	..	..
Roumania	..	..	1	..
Russia	5	3	5	8
Serbia	3	2	1	1
South Africa	..	..	1	..
Sweden	2	1	..	..
Switzerland	2	1	..	..
Turkey	1	..	..	..
Total	109	91	60	44

Total number of countries represented — 40.

TABLE Va

ATTITUDE OF RESIDENT FOREIGN STUDENTS TOWARD CHRISTIANITY

Nationality	Total answering questionnaires	Those who became Christians at home	Those who became Christians in Hawaii	Those who became Christians in U. S. A.	Total Christians	Non-Christians	Unknown
Chinese	207	90	4	29	123 = 59.4 per cent. of total answering questionnaires	73	11
Japanese	169	92	11	20	123 = 72.8 per cent. of total answering questionnaires	45	1
Koreans	57	49	1	7	57 = 100 per cent. of total	..	..
Indians	29	8	..	..	8 = 27.6 per cent. of total	21	..
	462						

Totals for four Oriental groups:

Total number of students answering questionnaires 462
Total number of Christians . . . . . 311 = 67.3 per cent. of total recorded
Becoming Christians at home . . . . 239 = 76.8 per cent. of total number of Christians
Becoming Christians in Hawaii . . . 16 = 5.2 per cent. of total number of Christians
Becoming Christians in U. S. A. . . . 56 = 18 per cent. of total number of Christians

Estimates of Christians in Various Groups from Mission Lands, based upon information of Friendly Relations Committee:

Chinese . . . . . 30 per cent.
Japanese . . . . . 35 per cent.
Indians . . . . . 12 per cent.
Koreans . . . . . 90 per cent.
Filipinos . . . . . 8 per cent. Protestant
Latin Americans . . . 3 per cent. Protestant

Note: Probably 90 per cent. of Filipinos and 80 per cent. of Latin Americans declare themselves of Roman Catholic Christian faith.

TABLE V b

ATTITUDE OF RETURNED STUDENTS TOWARD CHRISTIANITY

Country or Location	Men	Women	Average Residence Abroad	Attitude				Church Relationship
				Before		After		
				Christian	Non-Christian	Christian	Non-Christian	
China								
Antung, Fengtien	1	..	13 yrs.	..	1	..	1	Non-member
Chefoo . .	6	..	3 2/3 yrs.	1	5	3	3	3 reported members
Hangchow .	19	..	2 4/9 yrs.	8	11	8	11	8 reported as members
Harbin . .	25	1	6 yrs.	5	9[a]	7	7	4 members
Paotingfu .	1	..	4 yrs.	..	1	..	1	non-member
Shanghai .	23	..	4 1/4 yrs.	17	6	20	3	8 reported members; 5 marked "not definite"; 10 not reported
Swatow . .	11	1	4 2/3 yrs.	4[b]	8[b]	4[b]	8[b]	4 reported members and 7 non-members
Tai Yuanfu .	29	..	5 3/4 yrs.	3	26	4	25	4 reported as members; 24 reported as non-members
Tsinanfu .	20	..	3 3/5 yrs.	7	13	8	12	8 reported members
Yunanfu .	16	..	5 yrs.	2	14	1	15	1 member; 15 non-members
India . .	26 62[c]	2	3 2/3 yrs.	11	17	13	15	13 members
Japan[d]								
Philippine Islands Bur. of Education, Manila . .	37	6	3 yrs.	All Christians		All Christians		All members

Table V b — *Continued*

ATTITUDE OF RETURNED STUDENTS TOWARD CHRISTIANITY

Country or Location	Men	Women	Average Residence Abroad	Attitude				Church Relationship
				Before		After		
				Christian	Non-Christian	Christian	Non-Christian	
Bur. Civil Service, Manila	116	4	4 1/6 yrs.	All Christians		All Christians		All members
Univ. of Philippines, Manila	61	6	2 5/6 yrs.	"	"	"	"	All members
Dept. of Interior, Manila	100	3	2¼ yrs.	"	"	"	"	All members
Miscellaneous	53	9	3¾ yrs.	"	"	"	"	All members
Tripoli	5	2	3½ yrs.	7	..	7	..	4 members; 3 non-members
Turkey Beirût Amer. Univ.	69	3	3 yrs.	57[e]	15[e]	50[e]	13[e]	46 reported members
Constantinople	31	..	..	..	..	..	..	
Sidon	10	..	..	6[f]	..	6[f]	..	4 reported members and 2 non-members
Smyrna[g]	2	..	3½ yrs.	1	..	1	..	2 members
Tarsus[h]								
Spain Madrid	30	1	4½ yrs.	All Christians		All Christians		All Catholics
Brazil Juiz de Fora	7	..	2 yrs.	(Of 4 who returned) 2 2 3 1 (3 still in U. S.) 2 1				4 reported members and 2 non-members
Lavras Agricultural College	8	..	1¾ yrs.	(Of 5 who returned) 3[i] 1[i] 3[i] 1[i] (3 still in U. S.) 3				3 reported members and 2 non-members

Table V b — *Continued*

ATTITUDE OF RETURNED STUDENTS TOWARD CHRISTIANITY

Country or Location	Men	Women	Average Residence Abroad	Attitude				Church Relationship
				Before		After		
				Christian	Non-Christian	Christian	Non-Christian	
São Paulo .	About 800 men and women		2½ yrs.	[i]	..	[k]	..	About 10 per cent.
Costa Rica .	15	..	1⅕ yrs.	..	..	..	..	
	..	13	3 yrs.	..	..	..	..	
Nicaragua Managua .	20	..	5 yrs.	[l]		[m]		
Peru Lima . .	6	..	5 yrs.	[n] (4 not reported)	[n]	[n]	[n]	
	20	..	3 yrs.	3	11	..	..	

[a] Twelve not reported.

[b] One change from Christian to non-Christian and one from non-Christian to Christian.

[c] No details except vocations.

[d] No reference is made in this table to Japanese students as the assembled data covering this group were lost in the earthquake and fire.

[e] Two who went abroad as Christians reported still abroad; 4 who went away as Christians not reported in "Return" column.

[f] Four reported Christians with no mention of time.

[g] Many students from Turkey have stayed in United States on account of war.

[h] Most students have been Armenians and Greeks and most of these have come from poorer classes and have had to work at least part of way through school. Majority were church members. Conditions have been such that practically all our students have left for safer lands and many have reached the U. S. A. where they are studying or working.

[i] One reported non-Christian at time of going and returning with note: "Not nominally Ev. Chr., but such at heart."

[j] Save some Jews all but a few were nominally Christians.

[k] From Continental Europe they generally come back with little or no change save an accentuation of the tendency to consider religion of no importance. From England and the United States if there is any change it is due either to dissipation or to a perception (?) of the reality of religion as a life force.

[l] All so-called Catholics.

[m] Just the same, with an open mind.

[n] One non-Christian upon arrival reported Christian upon return; one Christian upon arrival reported non-Christian upon return.

TABLE VI a

SUMMARY OF VOCATIONS OF RETURNED STUDENTS, AS COMPILED FROM QUESTIONNAIRES

Career	China	Philippines	Latin America	India	Near East	Europe	Total
Agriculture	..	12	2	16	1	..	31
Architecture	..	3	1	..	2	..	6
Business	39	19	1	9	7	1	76
Chemistry	..	6	..	10	2	..	18
Christian Work	10	13	..	3	13	2	41
Dentistry	..	1	..	..	13	5	19
Education	57	156	14	17	26	12	282
Engineering	16	29	8	18	13	..	84
Fine Arts	..	..	1	..	..	..	1
Government Service	16	87	4	4	2	3	116
Law	1	14	2	3	17	3	40
Medicine	3	22	11	8	19	30	93
Nursing	..	7	..	..	3	..	10
Not Given	5	26	20	2	9	3	65
Total	147	395	64	90	127	59	882

Note: Data for Japan lost in earthquake and fire. Data for Korea not available.

TABLE VI b

SUMMARY OF PROSPECTIVE VOCATIONS, AS COMPILED FROM QUESTIONNAIRES

Career	China	Japan	Philippines	Korea	Latin America	India	Near East	Europe	Russia	Total
Agriculture	7	..	13	1	2	4	..	5	..	32
Architecture	..	2	1	1	1	..	..	..	..	5
Banking	9	2	2	..	1	2	1	..	..	17
Business	35	17	28	1	8	4	..	2	..	95
Buddhist Priesthood	..	1	..	..	..	..	..	..	..	1
Chemistry	7	5	5	..	..	3	..	..	..	20
Christian Work	7	4	1	3	5	2	..	2	2	26
Dentistry	1	1	1	1	..	1	..	..	..	5
Education	40	30	32	21	9	6	2	4	1	145
Engineering	43	17	64	4	18	12	6	9	8	181
Fine Arts	..	2	..	..	..	..	..	..	..	2
Forestry	3	..	..	..	..	..	..	..	..	3
Journalism	3	2	2	2	..	..	..	..	..	9
Law	3	2	17	1	2	1	1	1	..	28
Medicine	8	8	29	8	11	2	..	3	2	71
Ministry	2	36	7	7	3	1	..	5	..	61
Music	..	3	1	..	..	..	..	..	..	4
Politics	16	8	6	..	1	2	..	3	..	36
Parsee Priesthood	..	..	..	..	..	1	..	..	..	1
Religious Education	..	2	..	..	..	..	..	..	..	2
Social Service	15	13	2	1	..	1	..	..	1	33
Not Stated	8	14	4	6	2	..	..	3	..	37
Total	207	169	215	57	63	42	10	37	14	814
Total Number of Students *	2000	1100	2000	400	2200	300	400	1000	600	10,000

* These totals are based on the census as given in Tables II a and b with estimated increase to include students in trades, commercial, and preparatory schools and secondary institutions.

TABLE VII

Foreign Student Distribution Throughout the World

Omission of numerous lands is due to lack of definite statistical data regarding them. Lowest rather than highest available figures are employed. Only students of college or university grade are included. For comment on this table, see page 38, Chapter I.

Austria (estimated)	3,000
Belgium	868
Bulgaria	2,000
Czecho-Slovakia (estimated)	3,000
Denmark	15
Egypt	661
Esthonia	250
France	6,477
Germany	6,334
Italy	304
Japan (estimated)	2,000
Poland	1,700
Switzerland	1,200
Turkey (estimated)	1,000
United Kingdom	4,171
U. S. A. (Bureau of Education Bulletin, 1922, No. 18)	8,357
Yugoslavia	2,500
Total	43,837

TABLE VIII

Student Appraisal of Missionary Work

	Excellent	Good	Fair	Poor	No Answer	Total No.
Chinese						
Christians	46	12	21	6	10	95
Non-Christians	16	6	18	9	7	56
Japanese						
Christians	39	23	18	9	20	109
Non-Christians	1	10	2	4	23	40
Indians						
Christians	..	3	4	3	1	11
Non-Christians	..	1	15	3	1	20
Koreans						
Christians	22	1	..	..	8	31
Non-Christians	..	..	..	..	..	..
Totals	124	56	78	34	70	362

TABLE IX

Questionnaires from Foreign Students

Filipino	222
Chinese	207
Japanese	169
Latin American	63
Korean	57
Indian	50
European and others	62
Total	830
Others reported in group interviews	76
	906

Other Questionnaires Received

Social Status—from special workers among foreign students	48
Student Y. M. C. A. Secretaries	72
Pastors of college communities	100
City Y. M. C. A.'s dealing with foreign students	20
College administrators	110
Women student questionnaires	40

X. KEY TO MAP OF THE UNITED STATES SHOWING LOCATION OF COLLEGES

Reprinted by courtesy of the Institute of International Education

ALABAMA
1. Auburn
2. Birmingham
3. *Montgomery
4. University (Tuskaloosa)

ARIZONA
5. *Phoenix
6. Tucson

ARKANSAS
7. Fayetteville
8. *Little Rock

CALIFORNIA
9. Berkeley
10. Claremont
11. Loma Linda
12. Los Angeles
13. Mills College
14. Pasadena
15. Redlands
16. *Sacramento
17. San Francisco
18. San José
19. Santa Clara
20. Stanford University
21. Whittier

COLORADO
22. Boulder
23. Colorado Springs
24. *Denver (University Park)
25. Fort Collins
26. Golden

CONNECTICUT
27. *Hartford
28. Middletown
29. New Haven.
30. Storrs

DELAWARE
31 *Dover
32. Newark

DISTRICT OF COLUMBIA
33. *Washington

FLORIDA
34. DeLand
35. Gainesville
36. Tallahassee

GEORGIA
37. Athens
38. *Atlanta
39. Decatur
40. Macon

IDAHO
41. *Boise
42. Moscow

ILLINOIS
43. Bloomington
44. Carthage
45. Chicago
46. Decatur
47. Evanston
48. Galesburg
49. Jacksonville
50. Lake Forest
51. Monmouth
52. Naperville
53. Rockford
54. Rock Island
55. *Springfield
56. Urbana
57. Wheaton

INDIANA
58. Bloomington
59. Crawfordsville
60. Earlham
61. Franklin
62. Greencastle
63. Hanover
64. *Indianapolis
65. Lafayette
66. Notre Dame
67. St. Mary of the Woods
68. Terre Haute

IOWA
70. Ames
71. Cedar Falls
72. Cedar Rapids
73. Decorah
74. *Des Moines
75. Dubuque
76. Fairfield
77. Fayette
78. Grinnell
79. Indianola
80. Iowa City
81. Mount Pleasant
82. Mount Vernon
83. Oskaloosa
84. Sioux City

KANSAS
85. Atchison
86. Baldwin
87. Emporia
88. Hays
89. Kansas City
90. Lawrence
91. Lindsborg
92. Manhattan
93. McPherson
94. Ottawa
95. Pittsburg
96. St. Mary's
97. *Topeka
98. Wichita
99. Winfield

KENTUCKY
100 Danville
101. *Frankfort
102. Georgetown
103. Lexington
104. Louisville

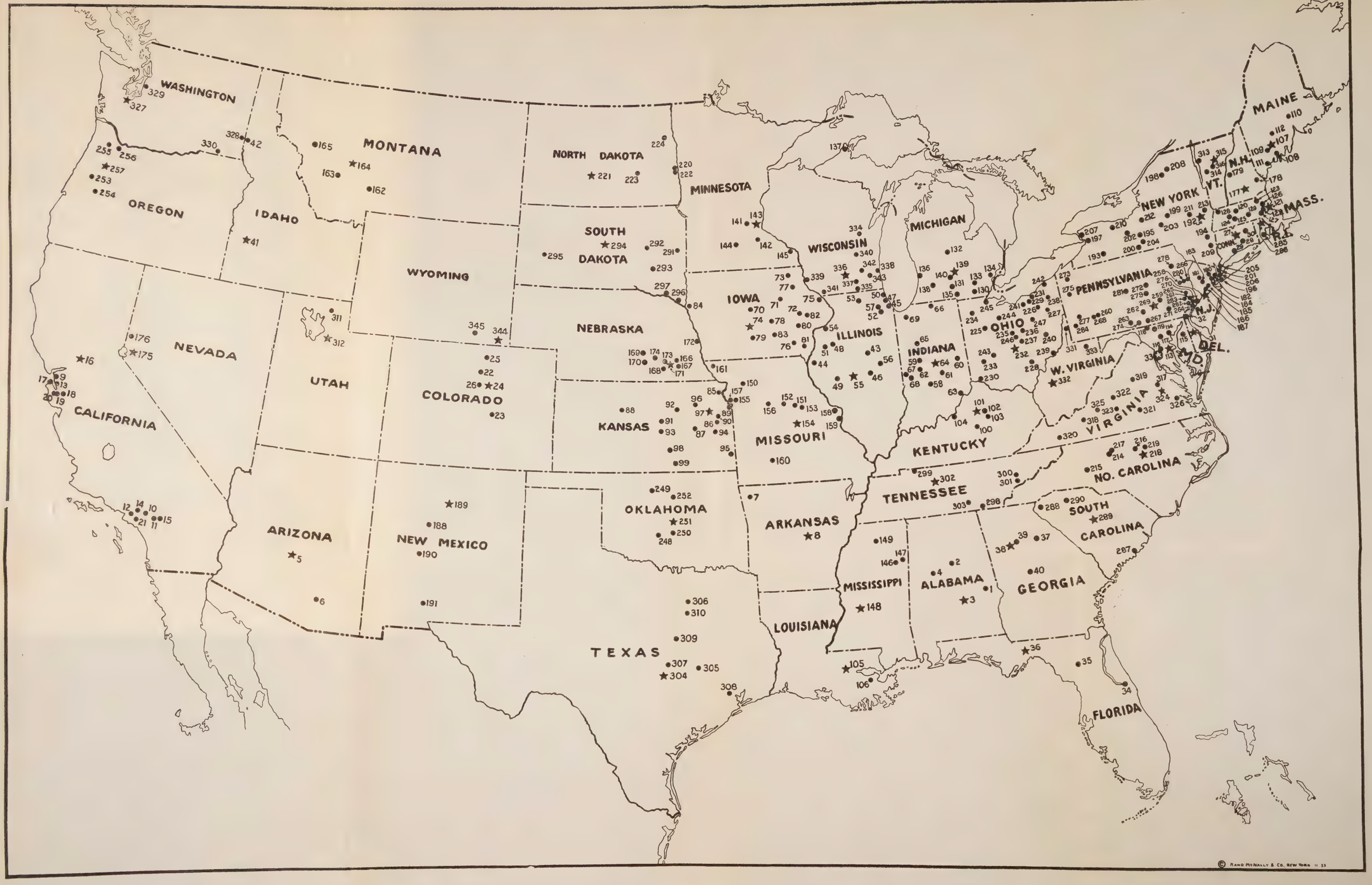
LOUISIANA
105. *Baton Rouge
106. New Orleans

MAINE
107. *Augusta
108. Brunswick
109. Lewiston
110. Orono
111. Portland
112. Waterville

MARYLAND
113. *Annapolis
114. Baltimore
115. Chestertown
116. College Park
117. Ellicott City
118. Emmitsburg
119. Westminster

MASSACHUSETTS
120. Amherst
121. *Boston
122. Cambridge
123. Lowell
124. Northampton
125. South Hadley
126. Tufts College
127. Wellesley

* State Capital.



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* State Capital.

128. Williamstown
129. Worcester

MICHIGAN
130. Adrian
131. Albion
132. Alma
133. Ann Arbor
134. Detroit
135. Hillsdale
136. Holland
137. Houghton
138. Kalamazoo
139. *Lansing
140. Olivet

MINNESOTA
141. Minneapolis
142. Northfield
143. *St. Paul
144. St. Peter
145. Winona

MISSISSIPPI
146. Agricultural College
147. Columbus
148. *Jackson
149. University

MISSOURI
150. Cameron
151. Columbia
152. Fayette
153. Fulton
154. *Jefferson City
155. Liberty
156. Marshall
157. Parkville
158. St. Charles
159. St. Louis
160. Springfield
161. Tarkio

MONTANA
162. Bozeman
163. Butte
164. *Helena
165. Missoula

NEBRASKA
166. Bethany
167. College View
168. Crete
169. Grand Island
170. Hastings
260. Beatty
261. Bryn Mawr
262. Carlisle
263. Chambersburg
264. Chester

171. *Lincoln
172. Omaha
173. University Place
174. York

NEVADA
175. *Carson City
176. Reno

NEW HAMPSHIRE
177. *Concord
178. Durham
179. Hanover

NEW JERSEY
180. Bloomfield
181. Convent Station
182. Hoboken
183. Madison
184. Newark
185. New Brunswick
186. Princeton
187. *Trenton

NEW MEXICO
188. Albuquerque
189. *Santa Fe
190. Socorro
191. State College

NEW YORK
192. *Albany
193. Alfred
194. Annandale
195. Aurora
196. Brooklyn
197. Buffalo
198. Canton
199. Clinton
200. Elmira
201. Fordham
202. Geneva
203. Hamilton
204. Ithaca
205. New Rochelle
206. New York
207. Niagara
208. Potsdam
209. Poughkeepsie
210. Rochester
211. Schenectady
212. Syracuse
213. Troy

NORTH CAROLINA
214. Chapel Hall
292. Huron
293. Mitchell
294. *Pierre
295. Rapid City
296. Vermillion

215. Davidson
216. Durham
217. Greensboro
218. *Raleigh
219. Wake Forest

NORTH DAKOTA
220. Agricultural College
221. *Bismarck
222. Fargo
223. Jamestown
224. University

OHIO
225. Ada
226. Akron
227. Alliance
228. Athens
229. Berea
230. Cincinnati
231. Cleveland
232. *Columbus
233. Dayton
234. Defiance
235. Delaware
236. Gambier
237. Granville
238. Hiram
239. Marietta
240. New Concord
241. Oberlin
242. Painesville
243. Springfield
244. Tiffin
245. Toledo
246. Westerville
247. Wooster

OKLAHOMA
248. Chickasha
249. East Enid
250. Norman
251. *Oklahoma City
252. Stillwater

OREGON
253. Corvallis
254. Eugene
255. Forest Grove
256. Portland
257. *Salem

PENNSYLVANIA
258. Allentown
259 Annville
318. Blacksburg
319. Charlottesville
320. Emory
321. Hampden-Sidney
322. Lexington

* State Capital.

265. Collegeville
266. Easton
267. Gettysburg
268. Greensburg
269. *Harrisburg
270. Haverford
271. Lancaster
272. Lewisburg
273. Meadville
274. Mont Alto
275. New Wilmington
276. Philadelphia
277. Pittsburgh
278. Scranton
279. Selinsgrove
280. South Bethlehem
281. State College
282. Swarthmore
283. Villanova
284. Washington

RHODE ISLAND
285. Kingston
286. *Providence

SOUTH CAROLINA
287. Charleston
288. Clemson College
289. *Columbia
290. Spartanburg

SOUTH DAKOTA
291. Brookings
297. Yankton

TENNESSEE
298. Chattanooga
299. Clarksville
300. Knoxville
301. Maryville
302. *Nashville
303. Sewanee

TEXAS
304. *Austin
305. College Station
306. Dallas
307. Georgetown
308. Houston
309. Waco
310. Wacahachie

UTAH
311. Logan
312. *Salt Lake City

VERMONT
313. Burlington
314. Middlebury
315. *Montpelier
316. Northfield

VIRGINIA
317. Ashland
323. Lynchburg
324. *Richmond
325 Salem
326. Williamsburg

WASHINGTON
327. *Olympia
328. Pullman
329. Seattle
330. Walla Walla

WEST VIRGINIA
331. Bethany
332. *Charleston
333. Morgantown

WISCONSIN
334. Appleton
335. Beloit
336. *Madison
337. Milton
338. Milwaukee
339. Prairie de Chien
340. Ripon
341. Sinsinawa
342. Watertown
343. Waukesha

WYOMING
344. *Cheyenne
345. Laramie

* State Capital.

XI. The following tables show the approximate distribution of foreign students in the principal educational centers and among the various colleges and universities. The numbers enrolled vary from year to year, requiring the inclusion of other centers in order to make the list exact for any given year.

Fifty or more FOREIGN STUDENTS are enrolled in each of the following educational centers. In the larger cities indicated by an asterisk, there may be found from two hundred to twelve hundred students distributed throughout various institutions of learning, located in the metropolitan area: for instance, "Boston" embraces Cambridge, Newton, and neighboring communities.

Tuskegee, Ala.	Tuskegee Institute
*Los Angeles, Calif.	
Palo Alto, Calif.	Leland Stanford Univ.
Berkeley, Calif.	Univ. of California
New Haven, Conn.	Yale Univ.
*Washington, D. C.	
*Chicago, Ill.	
Evanston, Ill.	Northwestern Univ.
Champaign, Ill.	Univ. of Illinois
W. Lafayette, Ind.	Purdue Univ.
Angola, Ind.	Tri State College
South Bend, Ind.	Notre Dame Univ.
Valparaiso, Ind.	Valparaiso Univ.
Ames, Iowa	Iowa State College
Iowa City, Ia.	Dubuque Univ.
Dubuque, Ia.	Univ. of Iowa
*Baltimore, Md.	
*Boston, Mass.	
Ann Arbor, Mich.	Univ. of Michigan
*Minneapolis, Minn.	
Columbia, Mo.	Univ. of Missouri
Princeton, N. J.	Princeton Univ.
*New York, N. Y.	
Ithaca, N. Y.	Cornell Univ.
Brooklyn, N. Y.	Pratt Institute
Troy, N. Y.	Rensselaer Polytechnic Inst.
Syracuse, N. Y.	Syracuse Univ.
Oberlin, Ohio	Oberlin College
Columbus, Ohio	Ohio State Univ.
Newberg, Ore.	No. Pacific College of Dentistry
Corvallis, Ore.	Oregon Agricultural College
*Pittsburgh, Pa.	
*Philadelphia, Pa.	
*Nashville, Tenn.	
Seattle, Wash.	Univ. of Washington
Madison, Wis.	Univ. of Wisconsin

In the following institutions the foreign student enrollment ranges from twenty-five to forty-nine. In the cities indicated by an asterisk the students are distributed among several institutions.

Tucson, Ariz.	University of Arizona
Pomona, Calif.	Pomona College
Golden, Colo.	Colo. School of Mines
Denver, Colo.	University of Denver
Hartford, Conn.	Hartford Theol. Seminary
Lawrence, Kans.	University of Kansas
*Louisville, Ky.	
New Orleans, La.	Tulane University
*Springfield, Mass.	
Medford, Mass.	Tufts College

* State Capital.

*Lincoln, Nebr.	
Reno, Nev.	University of Nevada
Delaware, Ohio	Ohio Wesleyan University
*Cincinnati, Ohio	
Eugene, Ore.	University of Oregon
Salt Lake City, Utah	University of Utah
Pullman, Wash.	State College of Washington
*Detroit, Mich.	

In the following institutions the foreign student enrollment ranges from ten to twenty-four. In the cities indicated by an asterisk the students are distributed among several institutions.

San José, Calif.	College of the Pacific
*Atlanta, Ga.	
Moscow, Idaho	University of Idaho
Greenville, Ill.	Greenville, College
Greencastle, Ind.	De Pauw University
Bloomington, Ind.	Indiana University
Cedar Rapids, Ia.	Coe College
Mt. Vernon, Ia.	Cornell College
Des Moines, Ia.	Drake University
Wilmore, Ky.	Asbury College
Orono, Me.	University of Maine
Wellesley, Mass.	Wellesley College
Worcester, Mass.	Clark University
Lowell, Mass.	Lowell Textile Institute
Northampton, Mass.	Smith College
Houghton, Mich.	Michigan College of Mines
Parkville, Mo.	Park College
St. Louis, Mo.	Washington University
Madison, N. J.	Drew Theological Seminary
Poughkeepsie, N. Y.	Vassar College
*Buffalo, N. Y.	
Chapel Hill, N. C.	University of No. Carolina
West Raleigh, N. C.	No. Carolina Col. of Ag.
Grand Forks, N. D.	Univ. of No. Dakota
Berea, Ohio	Baldwin-Wallace College
Denison, Ohio	Denison University
Ada, Ohio	Ohio Northern University
*Cleveland, Ohio	
Stillwater, Okla.	Oklahoma A. & M. College
Willamette, Ore.	Willamette University
Bethlehem, Pa.	Lehigh University
Bryn Mawr, Pa.	Bryn Mawr College
State College, Pa.	Penn. State College
Mitchell, S. Dak.	Dakota Wesleyan University
College Sta., Tex.	A. & M. College of Texas
Austin, Tex.	University of Texas
Charlottesville, Va.	University of Virginia
*Richmond, Va.	

* State Capital.

XII. STUDENT CONFERENCES ARE HELD IN THE FOLLOWING PLACES

Young Women's Christian Association

Asilomar, Calif.
Blue Ridge, N. C.
Camp Maqua, Me.
Eagles Mere, Pa.
Estes Park, Colo.
Lake Geneva, Wis.
Montreat, N. C.
Seabeck, Wash.
Silver Bay, N. Y.
Talladega, Ala. (Colored)

Young Men's Christian Association

Asilomar, Calif.
Blue Ridge, N. C.
Estes Park, Colo.
Waveland, Miss. (Colored)
Hollister, Mo.
Kings Mountain, N. C. (Colored
Lake Geneva, Wis.
Seabeck, Wash.
Silver Bay, N. Y.

Date Due

JAN 23 '47			
OCT 9 '48			
OCT 28 1959			
MR 27 '63			
AP 17 '63			
AP 24 '63			
DE 4 '63			

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